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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

Let's steal the Bunny's thunder!

By JAMES C. HEFLEY

Helpful information for young and old on sex sense and nonsense

The National Sunday School Association's youth survey asked 3,000 teenagers what kind of help they would like to receive from their churches. Counsel on sexual problems ranked first among all 21 items. One of three asked for help in this area. In a similar survey by the Lutheran church, instruction on Christian views of sex, courtship and marriage ranked first among forty items on help wanted.

Young people are asking for sex education. In the past the Church was guilty of giving wrong answers or no answers. More recently, the Church, with few exceptions, has been guilty of maintaining a discreet silence. A young Canadian at a church conference wailed, "The Church has been telling us what not to do for generations, now it won't tell us what to do."

An "official" Southern Baptist survey received answers from only one seventh of the churches queried. A pastor who refused said, "... While we are by no means hiding our heads in the sand, ... it is our feeling that the extremely intimate questions you have assembled belong rather in a school or other generally public survey. ..." Another pastor who declined told his board of deacons, "It is of such an intimate nature that I can't discuss it with you." Such attitudes give

the impression that sex is outside the pale of Christian living — even dirty.

A prominent New York neurologist told 350 physicians in St. Louis that teenage girls are now being "beguiled by promises of the 'new era' of sex without being shown the 'small print.'" Dr. Max Levin charged that girls are "victims of a swindle being perpetrated by advocates of sexual freedom. They are being told that the standards of the past are outmoded, and that henceforth the watchword is freedom. But the teenager is told nothing of the cost of sexual freedom, of its threat to her emotional health and well being."

"Even if venereal disease were abolished and contraceptive methods 100 per cent reliable," Dr. Levin added, "premarital chastity would still be in the interests of the young woman. The advocates of the new era are teaching our youngsters a false sense of values."

"In our so-called emancipation from our Puritan past," Dr. Benjamin Spock writes, "I think we have lost our values."

No question — youth and young adults are being sold a false sense of values by radicals and commercializers of sex. PLAYBOY, for example, would be going against its best interests to promote Christian values.

Is Sex Education in the Schools the Answer?

What about the much-touted sex education in public schools? Too much too soon, say objectors. Sex education should be geared to the individual child,

they think, and this can't be done in a classroom situation. Opponents also emphasize that too many single women are teaching about something that they have no experience in — or shouldn't have. Opponents say most children don't get sex education at home, and therefore the school can help offset ideas picked up from peers and contemporary youth culture.

The biggest problem relates to the neutral status schools are supposed to maintain in a pluralistic society.

Some school systems have brought values into their sex education. Evanston, Illinois' teachers refer to "mothers" and "wives," "fathers" and "husbands," and not "men" and "women" in discussing sex. In a filmstrip, "About Your Life," that is shown to all fifth-grade boys, a narrator states that the reproductive cycle is part of God's "wonderful plan" for the universe. Instructor Mrs. Kay Newby says, "We really want to emphasize the wholesome aspects of sex. And we've been told, in fact, that it's all right to bring God into it." Another instructor, Ronald Thompson, concurs.

"We try to stay just with morals," says Mrs. Newby. "But there are also some who want to delve more deeply. So you go in to it. 'This is how I understand it,' we tell them. 'But talk to your own parents and minister. If you have no luck with them, come back to us.'"

By trying to put values into sex education, Evanston may be challenged by the church and state purists or by parents who desire a strictly neutral stance. Many communities have been torn apart over the issue of sex education in schools by conflict between those who want a neutral stance and those who want reli-

gious values inserted. The future is in doubt.

Public colleges and universities have a similar problem. The tragedy is that many teachers follow a stick-to-the-facts philosophy and do not try to teach values which they themselves may hold. Dr. Mary Calderone, a nationally known sex educator, recalls spending an evening with a group of family-life specialists. As they talked she noted that all had deeply committed and meaningful marriages. "Do you make your commitment clear to your students?" she asked. Most said they did not. When she asked why not, they replied that they didn't like to sound "authoritarian."

Home Remedy?

This leaves home and church. Vance Packard asked 878 U.S. students who they felt should set appropriate standards in male-female intimacy. "Parents" received the highest vote — 40 per cent, with 29 per cent saying "adults," 20 per cent "youthful peers," 6 per cent "schools," and only 5 per cent "churches."

But the truth is that many parents do not always set standards or even discuss sex with their children. Fifty-two per cent of a group of Southern Baptist youth said they had NEVER discussed sex frankly with their parents.

We may as well face the fact that regardless of what the Church did in the past, it is no longer possible for Christians to impose their sexual standards upon the community as a whole. Laws will be limited to protecting sexual victims from violence and exploitation and to preserving public decency and good taste. No matter what we try to do by way of prohibitions there will continue to be four sexual standards: permissiveness without affection, permissiveness with affection, sex within marriage, and abstinence.

But we can practice and proclaim a Biblical and Christian view of sex to our own families, congregations, and all others whom we can persuade to listen. This will involve open discussion of sex in good taste and without being prudish.

A Time for Honesty

We can begin by admitting that Church views of the past on sex have been bad news, not the good news of the Bible. We can recognize that the negative, repressive stance of the Church has made many of us so neurotic that we are unable to think rationally about sex, even from a Christian perspective. For example, we see the word "immoral" in a newspaper and automatically think illicit sex. Why don't we think stealing or assault is the immorality referred to? Why do some people limit obscene words to sexual and excretory functions and organs? Why aren't words such as "nigger," "honkey," "wop," etc. that degrade persons also considered obscene?

Exposing Errors

Having admitted our own failures and hangups, we can go on to compare the different views of sex (which are really just reruns of old views) with the Biblical view.

Lets start with the Playboy philosophy. When we see the rakish rabbit with a bow tie that is PLAYBOY'S symbol, we immediately think sex. But sex is only part of the Playboy picture.

(Continued on page 4)

I shall fall asleep some day
From this earth I'll pass away

Mahalia Jackson: "When I wake up in Glory"

At the age of sixty-eight, Mahalia Jackson fell asleep in the Lord. Special services were held at the McCormick place in Chicago. "She had something more to bring than personal greed and fame," said one speaker.

Mahalia Jackson was born in New Orleans, "the home of Jazz," in 1911, and consistently refused to sing jazz or blues. She wanted to sing only songs of the church. She sang in a church choir at the age of five, had to quit school after the eighth grade, and began working as a baby nurse. She also was a maid and a laundress.

In 1927 she went to South Chicago, and joined the Greater Salem Baptist Church. She was a member of a quintet which was sent on tour throughout the churches of the Baptist Convention. She worked in whatever job she could, saved money, started a beauty salon and later a floral shop, but continued to sing in churches.

When talking to a reporter of Life magazine, she explained why she did not want to sing blues: "Anybody that sings the blues is in a deep pit yelling for help, and

I'm simply not in that kind of position."

She sang "God's music", as she called it, because it gave her hope. She needed the hope and happiness which that music brought her. "I find it a personal triumph over every handicap, a solution to every problem, a path to peace." For her, it was as simple as that.

Mahalia Jackson has sung her gospel songs all over the world. Her voice has been recorded by a number of different companies, and can be heard still, as she sings about the life of one whose hope is in Christ. And now, by the grace of God, she may experience what she sang about, even when she refused to stop singing when the doctors ordered her to:

I'm gonna wake up in glory
And with Jesus I'll sing
redemption's story
I shall see His blessed face
When I wake up in glory
bye-and-bye.

The world has lost a great singer who, indeed, had something more to bring than personal greed and fame.

1972 Mexico Summer Session announced by Reformed Bible Institute

A ten-week Summer Session in Mexico will be held again this year by Reformed Bible Institute of Grand Rapids, Michigan. Mexico Summer Training Session (or "STS," as it is called) provides first-hand opportunity for students to learn about missions in a foreign country and about opportunities for missionary service.

Mexico STS has been directed since its beginning in 1968 by the RBI president, Dr. Dick L. Van Halsema. The program offers a unique combination of learning experiences. Intensive Spanish language study in Cuernavaca, primitive living in a jungle camp in the State of Chiapas, and field work assignments throughout Mexico make up the ten-week course. Students who attended Reformed Bible Institute or who transfer there after Mexico STS are eligible for academic credit.

In conducting Mexico Summer Training Session, RBI works closely

with a number of churches and missions organizations. These include evangelical churches in Mexico and representatives of Reformed and Christian Reformed agencies in that country. STS students also are introduced to the work of Wycliffe Bible Translators, Missionary Aviation Fellowship, World Home Bible League, and other Christian ministries.

Mexico STS is open to applicants with at least one year of College study or work experience beyond high school. In past summers, participants have included college and seminary students, nurses, school teachers, secretaries, and individuals with other skills.

Persons interested in knowing more about the 1972 Summer Training Session in Mexico should contact Reformed Bible Institute at 1869 Robinson Road, Grand Rapids, Michigan 49506 (telephone 458-6065).

HUMAN SKULL CONTAINED IN OCCULT DISPLAY

San Diego — A full-equipped educational anti-occult mobile unit produced through the Action Center outreach of World Evangelism (WE) will be unveiled as a highlight of the Seventh World Deeper Life Conference slated for San Diego, January 18-23.

The Mobile unit composed of more than 100 items gathered during an intensive six-month study of the alarming rise in occultism by a special staff of investigators, is expected to tour 45

of America's largest cities during 1972, according to Morris Cerullo, Action Center founder.

The display will contain a wide range of occult items including potions, voodoo oils, a Satanic altar and a genuine human skull.

"It was prepared to warn people of the dangers arising from exposure to the occult and to reveal the innocuous appearing instruments used to lure people into the sinister world of evil spirits," said Rev. Cerullo.



TAXICAB OF TOMORROW—OR NEXT DAY—Pratt Institute of New York unveils its full-scale model of what may become the urban taxicab of the future. Only two inches longer than a Volkswagen, the "people package," designed by students, is easy to get into and to manoeuvre.

* James C. Hefley, a noted freelance magazine writer and author of 19 books, is a former pastor and editor. This article contains excerpts from his book Sex Sense and Nonsense, published by David C. Cook Co.

Church Announcements

CHR. REF. CHURCH

Called to Newton, New Jersey, U.S.A., Rev. G. Corvers of Thunderbay, Ont.

to Dresden, Ont., Rev. Paul D. Stadt of Welland Junction, Ont.

Declined for Bowmanville (Maranatha) Ont., Rev. H. Mennega of Mount Hamilton, Ont.

for Drayton, Ont., Rev. J. J. Hoytema of Grimsby, Ont.

FUNERAL? Yes, but CELEBRATION!

Many people from far and near had come to Sarnia on Thursday, Feb. 3, to attend the funeral of the Rev. Henry A. Venema. The rather big Second Church was packed, even overcrowding, when Rev. Henry Getkate of First Sarnia and Rev. Mel Pool of Third Sarnia went to the pulpit.

Under deep silence the service started. Due to the excellent and reverent leadership given by the officiating ministers this funeral service developed into a glorious, almost festive event.

"We have come together for the burial of this servant of God", Rev. Pool said. "But", he added, "we have come to celebrate Rev. Venema's promotion to eternal glory": This set the character of all that followed that afternoon.

The songs were chosen by Mrs. Venema and family. The first one deeply touched the hearts of all present: "Have Thine own way, Lord!" We sang all stanzas of that moving hymn. "Have Thine own way, Lord! Have Thine own way! Wounded and weary, help me, I pray. . . Fill with Thy Spirit; then all shall see Christ only, always, living in me."

The Scripture reading was from Ps. 23, Romans 8, I Cor. 15, and Rev. 21. All of it clearly taught us that death cannot de-

feat us since Christ gained eternal life for His own. Rev. Pool's sermon was unforgettable. His text was: "We know that all things work together for good to them that love God". "Also this is the thing of your heavy loss", the minister said to Mrs. Venema, and so he put this jubilant word right in the middle of our sorrow and strife. The application was direct, personal and deeply penetrating.

The tremendous comfort culminated into gladness and happiness, bringing all of us in a festive mood to which we gave utterance by singing Ps. 68, "Let God be praised with reverence deep; He daily comes our lives to steep in bounties freely given.—He hears the needy when they cry, He saves their souls when death draws nigh: this God is our salvation!"

When the service came to a close all rose to their feet. To emphasize Rev. Venema's work and also as a pledge to go on in the same power that had moved him, we sang all the stanzas of Martin Luther's song, "A Mighty Fortress is our God!"

At the grave side the brothers Venema who are in the ministry, Rev. Richard Venema and Rev. Alvin Venema officiated. Here we learned how much their deceased brother had meant for his relatives but also here the thankful celebration of God's sovereign doing took any thought of a sad farewell fully away. It was not hard to look at the place where the body would rest till the day of resurrection. All joined in triumphantly confessing our world-conquering Christian faith.

After the burial many people met in the Church Hall for shaking hands with the family, listening to some speakers, and enjoying communion with each other. Mr. Gerald Vandezande represented the C.L.A.C. and the C.J.L. Foundation; Mr. John Olthuis the A.A.C.S.; Mr. Evert Kok of Second Toronto, as he put it, "The Former Congregation"; Rev. Klaas Hart of Classis Chatham. Dr. Ted DeJager, M.D. wanted to tell about the time

when Rev. Venema meant so much for the young people of Second Toronto. His fine speech drew the favor of all young hearts. "Rev. Venema taught us to live meaningfully. God has so blessed us in this minister, who really gave us zest!" Mr. Peter Nicolai, a senior Seminarian, had come from Grand Rapids with many others; he wanted to pay grateful tribute to all that Rev. Venema had meant for many who were preparing for the ministry.

Finally a couple of students gave a musical contribution.

When our "delegation" from Brantford travelled back home Paul's word came to my mind that we have this treasure in earthen vessels. That means on our side not much good; fragile, weak, mortal, but also lacking in manners, in conduct, also in speaking and preaching, just in everything we do. Yet, says the new translation, "we who have this treasure are like common clay pots, to show that the supreme power belongs to God, not to us." How clearly this became true at the celebration of Rev. Venema's promotion to glory.

F. Guillaume

Trinity Conference

TWO Hundred theologians, ministers, laymen and students from conservative Presbyterian and Reformed denominations assembled on the campus of Trinity Christian College (Palos Heights, Illinois) for a two-day conference on "The Bible as the Word of God," a theme which for two years has been the source of lively debate. Professor Norman Shepherd of Westminster Theological Seminary, Philadelphia, presented a position paper on the topic on Friday evening, January 21.

On Saturday morning, January 22, Dr. Paul G. Schrotenboer, Executive Secretary of the Reformed Ecumenical Synod, presented an alternative position. Advocating a more traditionally Reformed position, Shepherd argued that the canonical Scriptures are the authoritative Word of God for the church today. While underlining the unique authority of the Bible, Schrotenboer defended the fourfold form of the Word: creation, Christ, Scripture and preaching.

Both papers and their implications were scrutinized by a panel of theologians representing various institutions and moderated by Dr. Edwin Roels of Trinity. Dr. Simon Kistemaker, Reformed Theological Seminary (Jackson, Miss.); Dr. Fred Klooster, Calvin Theological Seminary (Grand Rapids, Mich.); Dr. George Knight, III, Covenant Theological Seminary (St. Louis, Mo.); and Dr. James Olthuis, The Institute for Advanced Christian Studies (Toronto, Canada) responded as panelists bringing new insight and fresh criticism. As a contribution toward continued discussion on this topic, Trinity Christian College is sponsoring publication of the highlights of the conference.

The Christian Life

(15)

Our death with Christ a historic fact

Do you believe in the death of Christ? Of course you do. But the same Holy Scripture that says He died for us also says that we died with Him. Look at it again: 'Christ died for us' (Rom. 5:8). That is the first statement, and that is clear enough. But is this any less clear: 'Our old man was crucified with Him' (Rom. 6:6) and: 'We died with Christ' (Rom. 6:8).

When are we crucified with Him? What is the date of our old man's crucifixion? Is it to-morrow? Yesterday? Today? In order to answer this it may help us if for a moment I turn Paul's statement round and say, 'Christ was crucified with (i.e. AT THE SAME TIME AS) our old man. Some of you may have come to a meeting in twos. You travelled to that place together. You might say, 'My friend came here with me'. But you might just as truly say, 'I came here with my friend.' Had one of you come three days ago, and the other only today, you could not possibly say that; but having come together you can make either statement with equal truth, because both are statements of fact. So also in historic fact we can say, reverently but with equal accuracy, 'I was crucified when Christ was crucified' or 'Christ was crucified when I was crucified', for they are not two historical events, but one. My crucifixion was 'with Him'.

Has Christ been crucified? Then can I be otherwise? And if He was crucified nearly two thousand years ago, and I with Him, can my crucifixion be said to take place to-morrow? Can His be past and mine present or future? Praise the Lord! When He died on the cross I died with Him. He not only died in my stead, but He bore me with Him to the Cross, so that when He died I also died. And if I believe in the death of the Lord Jesus, then I can believe in my own death just as surely as I believe in His.

Why do you believe that the Lord Jesus died? What is your ground for that belief? Is it that you FEEL He has died? No, you have never felt it. You believe it because the Word of God tells you so. When the Lord was crucified, two thieves were crucified at the same time. You do not doubt that they were crucified with Him,

either, because the Scripture says so quite plainly.

You believe in the death of the Lord Jesus and you believe in the death of the thieves with Him. Now what about your own death? Your crucifixion is more intimate than theirs. They were crucified at the same time as the Lord but on different crosses, where as you were crucified on the selfsame cross as He, for you were in Him when He died. How can you know? You can know for the one sufficient reason that God has said so. It does not depend on your feelings. If you feel that Christ has died, He has died; and if you do not feel that He has died, He has died. If you feel that you have died, you have died; and

if you do not feel that you have died, you have nevertheless just as surely died. These are divine facts. That Christ has died is a fact, that the two thieves have died is a fact, and that you have died is a fact also.

Let me tell you, YOU HAVE DIED! You are done with! You are ruled out! The self you loathe is on the Cross in Christ. And 'he that is dead is freed from sin.' (Rom. 6:7)

This is the Gospel for Christians!

... From Watchman Nee "The Normal Christian Life" with permission from the Publishers.

*The expression 'with Him' in Rom. 6:6 carried of course a doctrinal as well as a historical (or temporal) sense. It is only in the historical sense that the statement is reversible.—W.N.

B. Boulogne
(Zie blz. 5 voor Hollandse vertaling)

From other Presses

A Lesson from Boniface

Perhaps no other man had a larger part in bringing the claims of Christ to Northern Europe than Boniface. Born "Winfried" in England, in 680, he was only thirteen when he gave his heart to Christ. He became a priest at thirty. When the Holy Spirit began a revival in England and Ireland, Winfried became a part of the movement, preaching with great zeal to the Friesians.

His faithful labors soon brought him the opportunity to preach to all Germany, which, in turn, resulted in Gregory II's making him a bishop and changing his name to "Boniface." Boniface was greatly used of God, with thousands confessing Christ through his ministry.

Many Christians know the story of Boniface and the oak tree at Geismar. The magnificent tree was an idol, a shine, sacred to Thor, at which the people worshiped. Boniface preached mightily against such idolatry, but to no avail. Finally, on a day when the people had gathered in large numbers to worship at the tree, he took an axe and began to strike blow after blow at the huge roots. The horrified people drew back, expecting Thor to strike Boniface dead with a bolt of lightning. But before long the mighty oak crashed to the ground. The faith of the people in their god was greatly shaken.

Boniface, wise in the way of Christ, knew that this was not

tion to error will never suffice. He knew that if he did not quickly followup his advantage, the people would soon make a shrine of another old oak. So he used the wood from the fallen tree to erect a Christian chapel, built on a very spot where the people had been accustomed to gather. There he preached Christ, and scores were saved.

The application is plain. It is not enough to cut down the idol. It is not enough to cast out the wicked one if the cleansed soul be left empty (Luke 11:14-26). God must come in and rule the life, or the evil spirits will return worse than before.

Let us learn from Boniface. Let us not merely oppose error, but let us preach Christ and lead men to receive Him as Saviour and follow Him as Lord. Let us not merely criticize unbelief and idolatry in the Church today, but let us teach the Word — the whole counsel of God — and train God's people to live and worship and serve their Lord according to His sovereign will.

Such a negative-positive ministry will cost us something. Boniface, at age 74, was martyred by a mob of the very heathen to which he preached the Gospel. We, too, if we oppose error and proclaim the Truth, may suffer. But what, after all, is our calling?

— Poul G. Settle.

Mountainview Rest Home

Er is geen eenzaamheid in het Hollandse Mountainview Rusthuis in mooi Grimsby.

U moet eens komen kijken, dan drinken wij gezellig een Hollands kopje koffie. Huiselijke atmosfeer in een Christelijke omgeving, dichtbij de Hollandse kerken.

Volledige verzorging in geval van ziekte.

Albert en Johanne De Jong, 89 Main St. E., Grimsby, Ont. Phone 945-5832.

DATA CENTRE

- Till Feb. 19 Exhibition: Calvin Alumni Art Teachers, Calvin College F.A.C., 9 a.m.-9 p.m., Mon-Sat.
- Feb. 19 Musical night, organized by the Women's Guild of the Hamilton Distr. Chr. High School, featuring choirs, band, solo, instruments. 8 p.m. in the High School.
- Feb. 21-Mar. 24 Children's Art Exhibit, Calvin College FAC 9 a.m.-9 p.m., Mon-Sat.
- Feb. 26 1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"
- March 2 P.T.A. meeting in the school auditorium of the Hamilton District Christian High School.
- March 18 Second Annual Recitation Contest, Galt, Ont. Chr. Ref. Church, South St. 8 p.m.

The fourth lecture in the AACS-sponsored Discovery III series Explorations in Contemporary Living, "Christian Education in the 1970's", will be held in the following communities. The topic is "Organizing the School for Learning". (Where no location is mentioned, check local announcements.) Starting time 8 P.M., unless otherwise indicated.

- Team A: Dr. A. DeGraaf
- Feb. 16 Chicago, Illinois
- Feb. 17 Grand Rapids, Michigan.
- Feb. 19 Sioux Center, Iowa.
- Feb. 21 Memphis, Tennessee.
- Feb. 24 Toronto, Ont. Ontario Inst. for Studies in Education, 252 Bloor St. W.

- Team B: Adrian Peetoom
- Feb. 16 Red Deer, Alta. Chr. Ref. Church, 16 McVicar St.
- Feb. 17 Calgary, Alberta.
- Feb. 18 New Westminster, B.C. Herbert Spencer School, 105 Sixth Ave.
- Feb. 21 Bellevue, Wash. Bellevue Chr. School, 1701-98th N.E. 7:30 P.M.
- Feb. 22 Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16.
- Feb. 23 Terrace, B.C.
- Feb. 24 Victoria, B.C.

- Team C: Mr. John Nieboer
- Feb. 16 Sarnia, Ontario.
- Feb. 17 London, Ontario.
- Feb. 18 St. Catharines, Ont. Auditorium Calvin Chr. School, 300 Scott St.
- Feb. 21 Thunder Bay, Ontario.
- Feb. 22 Winnipeg, Manitoba.
- Feb. 23 Guelph, Ont. John Calvin Chr. School, 290 Water St.

Radio Nederland Wereldomroep

roept gegadigden op voor de post van

Vertegenwoordiger voor Canada

bij voorkeur met standplaats Toronto of omgeving, om onze belangen in Canada te behartigen.

In een reeds bestaande organisatie zal hij de scheidende functionarissen opvolgen, tot wiens taak in algemene zin behoort de uit Nederland ontvangen radio-transcriptie-programma's op platen en magnetofonebanden en via de ether ontvangen relay-programma's te plaatsen bij en te distribueren over Canadese Radio Stations, waarmee hij regelmatig contact dient te onderhouden.

Hij zal naast representatieve en administratieve kwaliteiten in het bijzonder moeten beschikken over technische bekwaamheden ten einde o.a. de snelcopieerapparatuur te kunnen bedienen voor het vernemen van de programma's.

Moet de Engelse en de Nederlandse taal volkomen beheersen. De salariering en de verschillende kostenvergoedingen, die uit ervaring zijn opgebouwd, voldoen aan de voor dit functie-niveau in Canada geldende normen.

Gelieve zo spoedig mogelijk een met de hand geschreven sollicitatiebrief, met volledige inlichtingen inzake leeftijd, nationaliteit, burgerlijke staat, opleiding, praktijkervaring, enz., alsmede een pasfoto te richten aan de

DIRECTIE VAN RADIO NEDERLAND, Postbus 222, Hilversum, The Netherlands.

Second Annual Recitation Contest

COME ON MARCH 18, 1972, 8 P.M. TO THE GALT CHR. REF. CHURCH, SOUTH ST., GALT, ONT.

Contest is open to everyone.

Categories: 1. Humorous Dutch; 2. Humorous English; 3. Serious Dutch; 4. Serious English; 5. Special judging for those under 18; 6. Special judging for own composition.

Send a copy of your entry before March 5, 1972 to Mr. C. Norg, 55 State St., Apt. 3, Galt, Ont.

Great entertainment is in store for you, whether you come as contestant or as listener.

Admission: Adults \$1.00, Students 75¢, Children 50¢. Refreshments free after program.

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The article by the Rev. H. Wildeboer in our issue of January 31st under the title "In Demonstration of the Spirit and Power" drew more than usual attention. This was to be expected. Obviously the Spirit of the Lord worked miraculously, first in four people and as a result in an entire congregation and then far beyond that. But because Rev. Wildeboer has given his experience for publication it has reached thousands upon thousands of christian people in Canada and the U.S.

Many people testified that they felt completely at home with the way in which the experience was described. The struggles against doubt, the courage to take the word of God literally, the questions which arise nevertheless, whether we are allowed to take the stories of the New Testament and apply them to our times, the urge to act in faith and on the other hand the fear that nothing would happen, it is all so down to earth, so well known to every sincere believer, that no one had to be in an extra-ordinary state of mind to follow it all. And when it was said that the patient was in church that Sunday and that he walked down the aisle while the congregation sang "Great is Thy faithfulness... strength for today and bright hope for tomorrow, Blessings all mine, with ten thousand beside!", many people had trouble singing and had eyes filled with tears, voices choked with happiness and praise... then you feel as if you are present, as if you experience this yourself.

That miraculous healing is past and the article in the paper may soon be forgotten. Is it then all over? We have been struck by this manifestation of the power of God but should we now return to our normal routine of everyday living? It was fascinating to read but had it permanent impact on us?

The Lord forbid that this would be our reaction. The Lord has reached far beyond Brian Heyboer and far beyond the congregation of Calgary in order to show us all Who He is for His people. It is as if the Lord has put all these texts, which the people in Calgary wrestled with and which they obediently believed, in front of us all. He has heard the prayers of these people in Alberta and in Washington in order to teach us all that it is true, undoubtedly true, that "if we abide in Him and if His words abide in us, we may ask anything and it will be given us." (John 15:7)

Do we believe this? Do we not only believe this when someone is ill among us, but also when we ask for the working of the Holy Spirit in our church (or other) community? Or when we ask for the restoration of our marriage? Or when we pray to the Lord for work? Or when we ask the Lord that our business may be entirely devoted to Him?

Let the experience of Calgary inspire us all. If we abide in Him and if His words abide in us... well, think what we may and ask what we will, it will come our way. Let's not put it upside down, though, and first think of what we want and then see whether that will fit the Lord's description. It is not first what we want, but first that we abide in Him and that His words abide in us. Let's be fully conscious of that: abide in Him and His words abide in us, and then... just go ahead and ask and see what He will do. He did it in Calgary and He can do it everywhere. Our goal should not be that we reach what we have in mind. Our goal should be that He will be outstanding in the things we pray for, whether this is a healing or a spiritual awakening or the disappearance of a financial deficit. It does not matter what it is, but whatever it is should be geared to Him, to His glory and to the praise of His name.

Calgary has taught us much. Not just that miracles still happen, but that nothing is in the way when it comes to the magnifying of the Name of our God; nothing. There is no limit to God. There is only a limit in our faith and courage to put all our eggs in the basket of the Lord.

"Ah! What an Artist...!"

A satire on inverted values

by A. Van den Berg

It was a rather sombre day on which the important event, which I am about to relate to my readers, took place. I remember that I thought that it blended in well with my feelings of dark forebodings, with which I was filled at that time.

I had been given a very important assignment. I was to interview a most famous artist, and relate to the outside world the master's musical style, and philosophy. All of us know of course that all great men have a certain philosophy, a rule of life, so to speak, which in view of their stature is certain to be of immense value. In addition to this aspect of greatness, the artists are even more intriguing, because they are bound by tradition to suffer the frustration of forever being misunderstood, which has a peculiar effect on their personalities! It depends entirely on us, writers, to relieve them somewhat of these burdens, and to clarify their darker thoughts. Their ideas are so precious and profound, and their nature often so tender, that our task is a delicate one, and must not be underrated, for it lies within our power to change the public's suspicion into unrestrained adoration!

Even though I am a confident young man, a feeling of apprehension was clearly evident within me, for it had been rumored that he was a great artist, but capable of sudden passionate outbursts of anger, when approached irreverently, and without musical intelligence. Indeed, instances of violence were reported to be not infrequent! As I contemplated my chances for survival from the master's possible violent reaction against my ignorance on matters of music, I comforted myself with the inspiring thought, that if a mere mortal being like me, was allowed to even gaze on the master's noble countenance, even death would fail to dampen the feelings of sweet ecstasy with which I was certain to be rewarded. And even so, I reasoned further in an attempt to put everything, including myself, in a proper perspective, one must admit that great artists are to have matching passionate temperaments, if they are to demonstrate their artistry. For it must be clearly understood that their violent temperament is an expression of the frustration we mere mortals are said to cause them! It therefore follows that a man with an agreeable disposition is unfaithful to the cause of the great artist, for it is plain for everyone to see, that such a man is not subjected to the agonies of resisting our degrading influence on his attempts to rise to the exalted heights of musical and artistic perfection. It must of course also be clearly understood that we, plain-clothed creatures, can only expect to receive a mere shadow of those ecstasies with which the artist is rewarded!

This artist was reported to be the most temperamental, and the most colourful. He had suffered so much agony in his struggle for artistic survival with the foul dust that floated in the wake of his musical dream, that not only had he elevated himself artistically far above us, but had completely withdrawn himself from the world, and its earthly subjects. It therefore follows naturally that he was the best, none were equal to him.

Thus, after these rather sobering, yet somewhat enlightening thoughts, I arrived, in the humblest frame of mind, at the cathedral, in which the master was reported to have withdrawn himself.

I hold to the principle, that appearance is ninety percent of the battle. In contemplating the strategy I should employ to appease the master, it had struck my mind, that a modest demonstration of my knowledge of music, limited though it was, would not be out of place, and would perhaps evoke a sympathetic response from him, for all my friends knew me to be a fellow who didn't mind a good piece of music!

Thus resolved, and my trembling emotions steadied, I knocked; ta-ta-ta-taa, and after a carefully studied pause knocked again: ta-ta-ta-taa!

After a few moments of suspense, I carefully opened the door, and breathed with relief upon finding that lightning did not strike me down, but that instead I was welcomed with the distant, and muffled, but rather friendly tinkling noise of metal and wooden objects, as if someone was busily at work. As I drew near, I saw that the master had retired into the organ loft, and was engaged in some obscure activity, the nature of which became clearer later during my stay. At this moment, however, I was quick to see another opportunity for giving a subtle demonstration of my musical interests, and asked the master if perhaps he was engaged in a search for the famous "Lost Chord", for to the best of my knowledge this chord, up until now, had eluded all the frantic efforts of other artists to be found, by remaining very much lost! The master's reply was somewhat unexpected however. "Young man," he answered, "great artists don't lose chords; they create them!"

I was stunned. Ah! What simplicity! The significance of this grand utterance had such an impact on me, that I had certainly collapsed, were it not that I, with unusual presence of mind, embraced a C major scale, which at that moment had appeared beside me! "Just watch," the master continued, and before my startled eyes he instantly conjured up a complete selection of scales, in all manner of modes, perfectly arranged in a circle of fifths! I was astounded! The master had reached the ultimate goal of every artist: he was a creator in the true sense of the word! He had reached that enviable state of perfection of spiritual detachment from the carnal needs of man, that he could materialize whatever his noble creative mind inspired him to think.

A most fascinating spectacle followed, any account of which will be but a shadow of the real emotions it aroused in me. With a grand gesture, his robes flowing behind him, the master leaped into the "C" major scale, by which I was standing, and began a display of dexterity of such caliber as I had never seen before, and, I am sure, will never see again. At first he worked himself through a rather conservative and formal pattern of ideas, but soon his treatment of the themes became less rigid. And I could sense how he freed his creative mind and body of all shackles of restraint, and achieved within himself unlimited freedom. In an ever increasing tempo he raced up and down the scales, thrilled, arpeggiated, and octaved his way through several tonalities, and indeed soon created dissonances, and began to modulate in such daring ways that I dared not look anymore! He took such liberties with his harmonies that I am ashamed to mention them here. But my apprehension proved unjustified, for he was an artist of integrity, and succeeded marvelously in unifying his work, and made it grow into a grandiose rhapsody of frenzied motion, which he climaxed with a magnificent series of octaves, the sheer effort of which repeatedly lifted him up, high into the air, after which he concluded his performance with a glittering glissando, the force of which carried him right back into the organ loft!

I challenge my readers to provide me with an equally satisfying spectacle, as seeing this master hurl himself in such passionate, and emotionally charged movements, through all kinds of musical patterns, molded into one continuous, ever more exciting gesture of grandiose motion. It must be kept in mind that the master's performance was not obscured by any sound, which I thought was the most sensible thing I had encountered for a long time. He had thus achieved the ultimate in providing deepest satisfaction for any adoring audience. They could with all heart and mind revel in the skill of a performer, and be allowed to concentrate on the artist's dexterity, without the danger of being drawn away from such an inspiring spectacle, through the noisy distracting sound effects, which are so totally out of proportion with the refinement of the performer's movements, and which only serve to attract the vulgar! Who of us does not desperately cling to the performer's movements, so that afterwards we may be accounted worthy of joining the sophisticated among us, who love to enlarge in glowing terms on the merits of the performer's dashing style and technique. Who of us doesn't enjoy discussing in great length the brilliant manner in which this or that performer tackled a particular hazardous passage, and how often aren't we spellbound by the acrobatics of the pianists who use only one foot; they never prepare a piece, and let their hands fall at random, but manipulate the pedal so skillfully, that their audience goes wild with frenzy! After such inspiring performances, one can be sure to hear the throngs exclaim in dazed ecstasy, "never to have seen anything like it!" Well then, since it thus follows that it is a matter of to see, or not to see, the seeing would be much enhanced if it were not hindered by the vulgar element of sound, and I was much pleased to observe that this master had achieved exactly that! I then asked the master in a subdued voice "how he did it", for I was sure his reply would somehow be a reflection on his philosophy of life. "Hard work, and much study, young man", he answered, an answer which struck me as being somewhat unsatisfactory, and which filled me with suspicion, for we all know that this is not true. One does not study music, one plays it. Anyone who claims to have to study music and work at it is indeed a poor musician, surrogate, not the real thing, so to speak! If one has the talent, one has it, and music comes naturally! People who claim otherwise are plain lars, for who of us does not know of an uncle, or a distant cousin, who is so naturally gifted, and can play practically "anything" without study? However, I decided to be tolerant, and accept his statement for what it was. Perhaps his age, and the constant strain he had been subjected to as an artistic creature, were beginning to have an effect on him. Or,

it could be of course, that the master's answer was an attempt at modesty. We all know that great men every once in a while succumb to this temptation. The effect is however, that it never fails to make them look even greater, and always works to their advantage! Every artist should consider this carefully, for how often haven't we observed how a modest reply has inspired the worshipping masses to lift up a man in shouts of adoration to heretofore unreach heights? The master had in the mean time prepared a dinner, so it seemed to me, for he had adorned himself with a giant napkin, and before my startled eyes began to sample a few trumps. It appeared to me that the remainder of his meal consisted of some of the 'mixture' to which was added some 'bourdon'. I realized at this moment that upon entering the cathedral I had interrupted the master's preparations, and that I had caught him in the act of harvesting his crop for that day! Great consternation must have shown on my face I am sure, and I asked the master how long an organ lasted him, generally speaking. He informed me that, provided he was in good health, and enjoyed a good appetite, a decent organ would last him about seven weeks! Questioning him about who was so generous as to provide him with such peculiar daily bread, he replied that the congregation, which he served with his spectacular artistic skills, was his benefactor!

I marvelled at the cleverness of this congregation; it was a most ingenious solution to the eternal dilemma all congregations are forever confronted with, which is, that art shall never be reconciled with religion! Who of us doesn't know that every congregation engages the services of an artist to provide them with the necessary

(Continued on page 7)

Let's Play Chess

Editor: Charlie Hess

SECOND SERIES OF PROBLEMS IN FEBRUARY

No. 478

Author: Dr. Roger Smook

ORIGINAL

Canada 1971

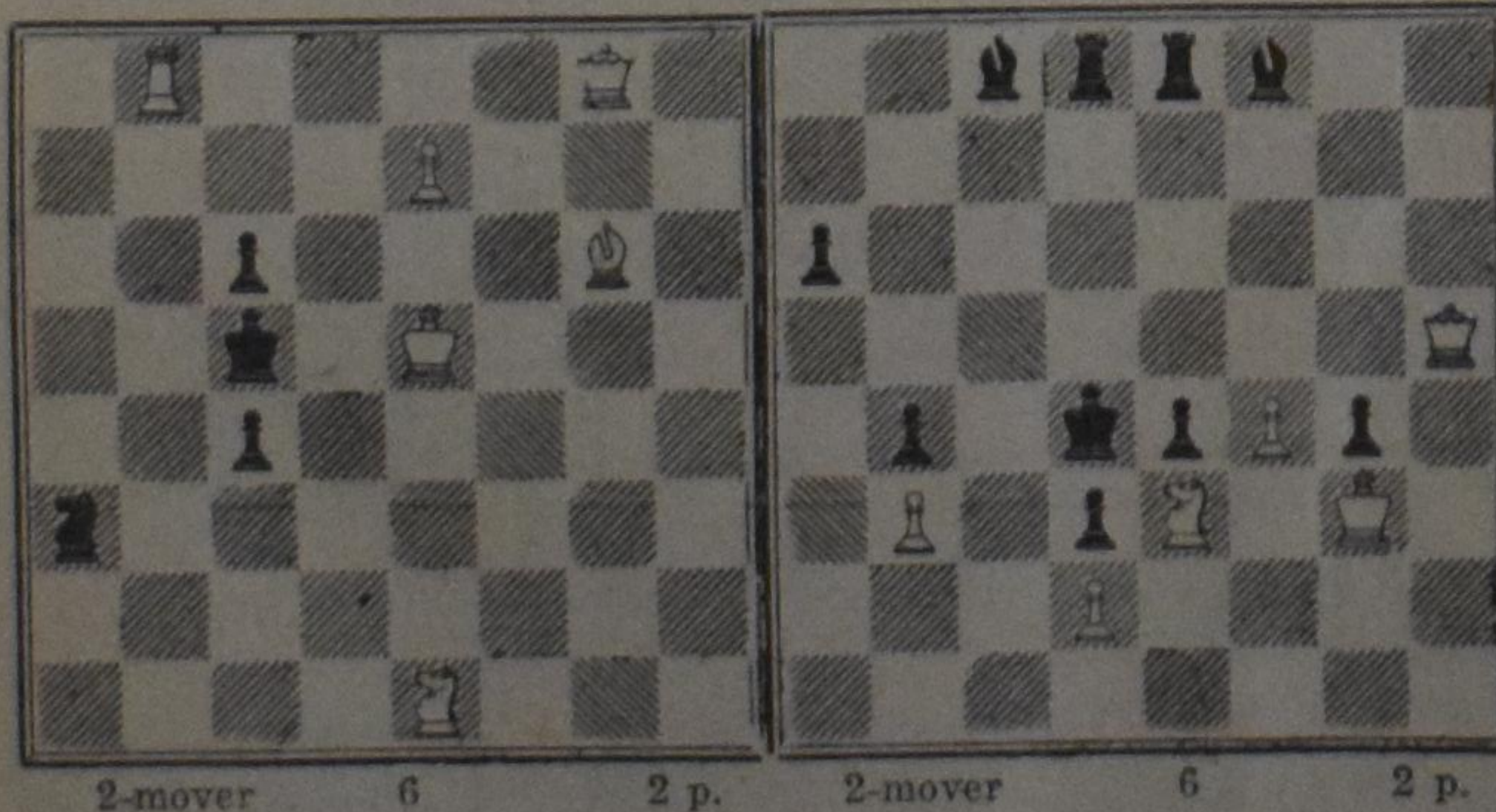
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No. 479

Author: Sam Loyd

Britain 1859

40



NOTES

- This second series has only two-movers. Loyd's are always worthwhile, as you may know, but also more or less tricky.
- Dr. Smook, the author of No. 478 provided me with an original in December 1971. He made it for my chess column in Canadian Chess Chat. Two weeks later he sent an improvement of the same problem. So, with a grateful heart I put the first one in CCC and this, the second one in CC. I hope you will enjoy it.
- This problem was printed on the cover of the first issue of the new periodical Chess Canada. In my opinion this is a really hard nut to be cracked. Do your best. Also in this case you should write down the key plus the threat, if any.
- Deadline for the February problems is the 20th of March. Those living outside of Ontario have time till the 25th (post marked).

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Let's steal the Bunny's thunder !

(Continued from page 1)

PLAYBOY preaches that pleasure is the first purpose of life, that sex is pleasurable and therefore good both in and out of marriage. PLAYBOY calls for people to be happy and get the most of life.

Let's steal the rabbit's thunder and start saying that God meant for us to enjoy life. Jesus said, "I am come that they might have life. . . and have it more abundantly" (John 10:10). Self-seeking pleasure is self - defeating. Those who flit from bed to bed will destroy their capacity to enjoy sex in the meaningful, self - giving way which God intended.

Let's pick up the cue from Women's Lib and show how PLAYBOY treats women as things to be enjoyed, then discarded. Francis Breisch Jr., recalls an old couplet that clearly shows the distinction between the sexual drives of men and women.

"Hoggamus, higgamous,
Men are polygamous.
Higgamus, hoggamus,
Women monogamous."

Women don't like to be used. They want a relationship that gives them lasting value. So do men if they will admit it. The proper order is: Love people and use things, not the reverse.

Instead of hiding sex in a closet and pretending it isn't there, let's put sex on a pedestal and say that it is more than animal drive as PLAYBOY implies. Let's say that sex can be the highest relationship between man and woman when they are committed to one another in a life sharing marriage.

Let's say that meaning and fulfillment in life comes by building relationships where we live for God and for others.

The "Playboy philosophy" ran under the name of Epicureanism at the time of Christ. Epicurus taught that the chief purpose of man is to achieve happiness by avoiding pain and enjoying pleasure. Nobody remembers Epicurus anymore and the time will come when people will say, "Playboy? What's that?" And, "Hugh Hefner? Who's he?"

Let's tackle also the so - called "new morality" or "situation ethics."

Let's be fair to the "new morality" and admit that it comes close to the Bible except for one count: it places reason above revelation and allows man to decide what is the most loving thing to do in a difficult situation. It is basically a humanist ethic which puts persons above rigid obedience to law and considers love the only "moral absolute." Whether a certain action is right or wrong, depends upon the situation — therefore "situation ethics."

"Whether any form of sex (hetero, homo, or auto) is good or evil depends on whether love is fully served," says Joseph Fletcher.

He cites the following obscure example: A German mother interned in a Russian prison camp during World War II was told that the only way she could be released and returned to her husband and children would be if she could prove herself to be pregnant. The woman weighed the alternatives and asked a friendly guard to impregnate her. She conceived and was sent back to Berlin where she was reunited with her family. Fletcher calls this "sacrificial adultery."

"Situation ethics" does not encourage promiscuity or casual sex. It considers persons and personal relationships to be primary in considering whether or not to engage in extramarital intercourse.

Make Love Now — Cry Later

Many single young people in love have bought the "new morality" and become intimate on the reasoning that in their situation it was the most loving thing to do.

But many have found their "situation" changed and have regretted bending the law. For example, a girl wrote Ann Landers that her boyfriend had ditched her after their first sexual experience, saying, "You made me ashamed of myself. I could never marry you after that. I would always wonder if there had been others." And Vance Packard notes this comment from a girl at a private Midwestern university: "I did not regret what I had done at the time. However after we broke up . . . I felt terrible about it. I always believed that it should be limited to the one man—husband or definitely future husband."

Packard's survey results strikes a blow at those who say sex is okay with the person you PLAN to marry. Fifty - three per cent of the girls admitting to be non-virgins said they had been sexually intimate with MORE THAN ONE MAN and over a third said they had had intercourse with "several" or "many" males.

Trial Marriages?

Dr. Margaret Mead, the anthropologist, has become out in favor of trial marriages where a couple could live together and practice birth control for a period, then mutually decide whether or not they wished to enter into a legally binding marriage and have children. Dr. Benjamin Spock, who has been blamed for misadvising a generation of parents on permissiveness, does not endorse this concept but "recognizes . . . the fact that more . . . idealistic, loving people are living together."

Dr. Mead's proposal would supposedly curtail the high divorce rate that leaves so many children to suffer between divided parents. But there is no proof that this would result.

Sociologist Robert Bell says: "Factors that make for good sexual adjustment may have little to do with overall marital adjustment." Emotional and mental maturity, affection, commitment to one another, and other adjustments are also involved. It is obviously true that parties who enter into a contract with a commitment to succeed have a better chance of achieving success than those who are uncertain.

The "new morality" comes up short for the Christian because it is not God - centered. The first commandment, Jesus said, is to love God with all your being. Love your neighbor as yourself is second. On these TWO commandments, not just the second, "hang all the law and the prophets." (Matthew 22:36-40). And the Lord also said, "If you love me, you will keep my commandments." (John 14:15, RSV).

The Bible is specific about sex outside of marriage: it is wrong for the persons involved and it is sin against the Creator of persons. The "new morality" by its very nature must always leave individuals a loophole for applying "love" as they see it. It's doubtful that a young couple, infatuated with one another, parked on a secluded lane, and listening to dreamy music can lift reason above passion. Dr. Sylvanus Duval, a love and marriage authority, put it straight to a high level conference of churchmen in Canada: "We must provide guidance for ordinary, decent people who may have a shallow ethical and religious understanding. . . Love and the law are the two wheels of a two - wheeled cart; if either one is absent, we go around in circles."

A Call for Help

But no matter how much guidance is given, there remains the problem of control in an uncontrolled generation that is told in a thousand ways to seek instant gratification. Scientific advance has not resulted in better discipline. Youth and young adults today are pressured in a thousand ways that their elders never encountered.

Lambasting the mass media and irresponsible popular idols will

not help troubled youth. Sympathetic understanding will make the sexually bombarded generation willing to listen. Acceptance of those who have lost control and have become the victims of hedonism and the "new morality" will help. The tragedy is that a murderer has a better chance of being forgiven in church circles than a sexual transgressor.

Christ at the Controls

Christ promises not only forgiveness but strength to stand against pressures to conform to what everybody (which really isn't true) with normal sex urges is supposed to be doing. To those who have sinned against God, themselves, and loved ones, Christ will make all things new. (II Corinthians 5:17) He will give power to think and act positively and purely. "Whoever shall call upon the name of the Lord shall be saved." (Romans 10:13, RSV).

The Christian's life is "hid with Christ in God." (Colossians 3:4) "We know that the man we once

were has been crucified with Christ," Paul assured, "for the destruction of the sinful self, so that we may no longer be the slaves of sin." (Romans 6:6, NEW ENGLISH BIBLE)

It is the "sinful self" that is put behind, not the self which includes God - given sexual desires.

"It is the will of God," the apostle said, "That you should be holy: you must abstain from fornication; each one of you must learn to gain mastery over his body, to hallow and honor it, not giving way to lust like the pagans who are ignorant of God. . . For God called us to holiness, not to impurity." (I Thessalonians 4:3-5, 7, IBID)

Plea for Purity

Purity is not the punishment for obeying harsh laws, but the reward for a life of commitment — to God who gave us sex and established marriage, to the loved one whom we esteem, and to our own highest ideals. Purity before marriage is building an

"affection savings account" to be withdrawn and spent with joy on the wedding night. It is waiting until "Christmas" to open your presents.

Purity means sex at the right time with the right person. It means loyalty, honesty, devotion, surrender, and the deep joy of loving for the sake of the person loved.

Martin Luther claimed it was impossible to have spiritual feelings on the marriage bed. He was wrong. Temple Gardner, a missionary to Egypt, was much closer to divine intent when he, while anticipating his marriage wrote, "And when we meet breast to breast, O God, may it be upon Thine own."

Honeymoon for Life

The excitement and joy of sexual intimacy should not end with the honeymoon. This should mark the beginning of a life of adventure in which two lovers build an enduring and fulfilling relationship.

Both husband and wife should strive to keep the sex desire of the other alive and healthy. Their spontaneous hugs and kisses will be the best introduction to sex education their children can receive.

The wife will learn to "adapt" to her husband. The husband will try to "give his wife the same sort of love that Christ gave to the church." (Ephesians 5:22-25, PHILLIPS). The Greek word for "love" in this passage is AGAPE, which is love for the sake of the loved one.

Agape love is beautifully described in I Corinthians 13. It is "patient," "kind," "never boastful, nor conceited, nor rude; never selfish, nor quick to take offence." It "keeps no score of wrongs. . . There is nothing love cannot face; there is no limit to its faith, its hope, and endurance." (I Corinthians 13:4-7, NEW ENGLISH BIBLE).

Now add sex appeal and you have a relationship that the angels will envy.

FINANCIAL CRISIS

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain

Today I would like to talk with you about our "Financial Crises". During the last few months we have heard a good deal about the financial crises. We have been given in rather vivid detail the things that President Nixon has done in order to provide help in the midst of the crisis that the dollar faced among the world markets.

I think, however, there are crisis in the financial area that are much closer to most of us. The character of home finances is altogether too well known in the modern family. This inflationary spiral ever since World War II has sharply increased the cost of automobile fenders, bi- and tricycles, food for the family, clothing for our children, and the education for the children in our schools. Many a family as a result feels the constant nagging of financial worries and bothersome concern about how to meet the next installment or how in some way or other to make their salary match their outgo each month. In these circumstances it takes a surprisingly short time to run up a series of debts, and the debts are often followed by family tensions, and in this way the family often begins to suffer as a result of the financial crisis into which the family has gotten. Doubtless, some family groups feel more strain than others. Some kind of crisis often bring a greater different reaction in a neighboring home, but it is nevertheless true that finances plays a tremendous role in good relationships within the family, relationships between husbands and wives, between parents and children. A judge reported that quarreling about money is a major reason for America's unprecedented divorce rate. It is difficult to overestimate the vicious part that financial trouble is playing in the American home. In one study it was discovered that young husbands attributed 48% of their serious marital problems to financial difficulties. Anyone who has done a bit of counseling with families that are in trouble will know that often finances are one of the basic factors in the home and in the quarrels within the family.

In recent years we have all been faced with increased cost of living. There are problems that come up often in young married couples, when they begin to face married life they begin to face more realistically what money is and how fast it disappears. Young families often must bow rather heavily. They have been sold insurance plans which they cannot often fully afford. They buy things when they cannot fully meet the expenses that are required each month. Parents and young couples often find today that they have to work especially hard at this whole matter of finances. Now why are finances such a difficult problem in a family setting? To me there are several reasons for this. I think first of all, it is important to recognize that money has a very real standard of value in the lives of people. A person who has a good deal of money is considered to be successful; he is considered to be fortunate. People will say, "Well, so-and-so does not have any worries; they have plenty of money; the husband has a tremendous income; so why should they be worried?" Yet in these families there can still often be some very real problems, because money represents power, it represents control. You would be surprised how many families are using finances as a means of control. A husband does out a certain amount of money to his wife and says, "Now you have got to live within this amount of money these two weeks till our next pay check comes." If she does not make it there is a quarrel; there is a battle. She has to answer questions why she cannot make it, and sometimes these questions are unreasonable. Sometimes they are very reasonable because it is often hard for some people to use their money

wisely. If you go to a supermarket it is so easy to spend just a little bit too much on these little luxuries that you would like to have, even though secretly you know you cannot afford them. Or, when you are entertaining friends, you have got to put on a little extra, these little extras that make for a good meal or for a good lunch, so that others will somewhat praise you and say, "My, what a wonderful lunch you had this evening." It was possibly much too fattening and it possibly meant that the grocery budget was knocked off kilter that month, but at least she succeeded in getting the praise of her friends.

Then, too, you will find another situation where there is the situation of your money and my money. To me this is one of the most devastating things in a family; that it is no longer our money, but your money and mine. When bills come up they will say, "Now let's see, who is supposed to pay for it? Is it out of your check or out of mine? And when there are two pay checks in the family it often leads to some real difficult problems.

Another factor in finances in the family is the fact of the lack of trust. Somehow or other the money slipped away a little bit faster than you had expected. You cannot quite account for every quarter, or every dime, or every penny; and if this has to be done so that each person, the husband must give an account to his wife or the wife an account to the husband of every penny that is spent, you are liable to have a lot of difficulties. There must be a measure of trust in this dealing with finances. Otherwise you are going to have nothing but constant battles.

Then I feel also that in these situations where it becomes practically impossible to stretch the paychecks to cover all of the costs of the family. There are these matters of conflict because a wife will say about her husband, "If you only worked as hard as our next door neighbor or my brother-in-law, we wouldn't have all these financial worries." Or, a husband will say to his wife, "If you only managed the finances as well as your sister-in-law you would not have all these troubles." It becomes a matter of blaming each other, of accusing the other person of not being trustworthy with money and this kind of a lack of trust always leads to tremendous conflicts and dangerous results come within the family. It is important that in this matter of finances there be a close communication between husband and wife, a matter of talking things over so that each of the two knows how much money there is and what it is being used for, so that you need not go out and sort of sneak it and use money without the other person knowing what it is all about. There must be this matter of trust, but to get trust you need confidence and you need communication.

Now this kind of financial crisis is common in too many homes. As a result, we see the fact that many people are not able to meet their obligations to the church, to the schools, and an increased conflict comes up within the family because of the fact that there are bill collectors that come to the door and some of the finance companies are not particularly ethical in the way they try to collect their money. Learn to use your money wisely. The Bible has laid before us the fact that a tenth of it belongs to the Lord. I think we also have to remember that the other nine-tenths must be spent in such a way that we can honor God in it and that we can show our love, our respect, and our concern for others also in the way that we use our finances.

OUR THOUGHT FOR TODAY: Basically all of our choices in life must be colored by the answer that we give to this one great choice: Choose you this day whom you will serve, because all of life is centered around this great choice.

ZOEKENDE MENSEN

Mensen zijn op zoek.

Tallose bewegingen, richtingen en organisaties zijn opgezet om bij dat zoeken te helpen. Iemand behoeft geen gelovige te zijn om te ontdekken, dat er iets gemist wordt in het leven. Jongeren uit dit misschijn anders dan ouderen, maar op zoek zijn zij allen.

Een van de nieuwste richtingen op dit continent is de Inner Peace Movement. De naam laat niet veel twijfel over, over de doelstelling van deze beweging. Een mens moet zichzelf kunnen herkennen, moet zijn lichamelijke, verstandelijke en geestelijke krachten in evenwicht kunnen brengen. Een mens moet zijn eigen bestemming kunnen formuleren en de architect van zijn eigen succes kunnen worden. Als wij die herkenning, die vorming, dat construeren van eigen zelf en van eigen toekomst onder de knie krijgen, moet er voor de mens een betere toekomst gaten. Of al die dingen kunnen worden verkregen is een vraag die nu nog niet beantwoord kan worden, maar het streven naar deze dingen geeft voldoening. Het heft het troosteloze van het al maar zoeken wat op.

De Inner Peace Beweging wil wel bij Jezus Christus in de leer gaan. Officieel heet het "that the IPM endorses the teachings of Jesus Christ." Maar naast deze "teachings" heeft men behoefte gevoeld om ook iets over te nemen van de Oosterse religies en filosofieën. Zo gelooft men in een re-incarnatie, in die zin dat een ziel in verschillende wedergeboorten een omgeving kan vinden, waarin die ziel kan groeien tot een eenheid met God en die eenheid ook kan ervaren. Want daar gaat het uiteindelijk om: eenheid met God, eenheid met andere mensen en eenheid met het heelal.

Dat klinkt alles een beetje verheven, een beetje filosofisch, een beetje apart. Niet iedereen wordt door deze theorie aangetrokken. Men vindt de aanhangers dan ook vooral onder dokters en advocaten, mensen die iets boven de middelmaat uitsteken.

Mensen zijn op zoek. Zij willen hun bestemming vinden, maar dan zo, dat die bestemming hun ligt, dat ze er voldoening in hebben. De Inner Peace Movement is misschien niet zoveel aandacht waard, dan alleen dat zij laat zien, hoezeer de mensen aan het zoeken zijn. Maar Nicodemus moest al leren, dat tenzij iemand wederom geboren wordt, hij het Koninkrijk Gods niet kan zien, laat staan begrijpen.

De les die Nicodemus kreeg is onverminderd van kracht in onze tijd. De mensen van de Inner Peace Movement moeten leren (en wij moeten dat eveneens met hen leren), dat wederom geboren worden wil zeggen, dat je met dat zoeken wel kunt ophouden, want dat je er aan gaat, er aan MOET gaan. Niemand die zichzelf wil handhaven, die in zichzelf de bestemming en het doel tracht te vinden, vindt geen eenheid met God en ook niet met zijn medemensen of met het heelal.

Je zou zeggen, dat als al die zoekende mensen eens naar de bijbel-gelovende christenen zouden zien, dat ze dan tot de ontdekking zouden komen, dat die christenen het gevonden hebben. Dat bij die christenen het adres gevonden kan worden waar ze zijn moeten, want die christenen hebben de eenheid met God gevonden en gaan een zekere toekomst tegen.

Dat zou je zeggen, ja — of is het misschien niet aan die christenen te zien, is het niet aan u en mij te zien, dat wij ons zelf verloren hebben en dat wij nu met Christus geborgen zijn in God? Zou dit misschien de oorzaak kunnen zijn, dat tallose mensen nog steeds aan het zoeken zijn?

D.F.

VAN DOMINEES EN GEMEENTEN

(15)

door JOHN DE HAAS

Een andere zijrivier der Afscheiding

Een vorige maal is er op gewezen, dat uit de rivier, die in 1834 ontsprong en die sindsdien breder en breder is geworden: de rivier, die bekend staat als "De Afscheiding" meer dan één zijstroompje is ontstaan. De breedste zijrivier is hier nog maar terloops genoemd, en daar willen we vandaag onze aandacht aan geven. We bedoelen de "Gereformeerde Gemeenten onder het kruis", later kortweg genoemd "Kruisgemeenten". De bakermat van deze vinden we in de kop van Overijsel.

Te Zwolle, Zalk, Kampen, Steenwijk en andere plaatsen ontstaan reeds spoedig Afscheiden gemeenten. En het is niet in het minst te danken aan de man, die eerst in Steenwijk en later in Zwolle en Zalk de klaren heeft geblazen, waardoor deze gemeenten zo spoedig zijn gegroeid. We bedoelen Wolter Wagter Smitt, die reeds in 1828 in Steenwijk gezelschap houdt en daar voorgaat. Deze Smitt was eerst sergeant, later luitenant bij de schutterij, en staat daarom bekend als "luitenant Smitt".

Later verhuist hij naar Zwolle en voegt zich al spoedig bij de Afscheidenen, waar hij voorganger wordt. Niet alleen dat hij singuliere gaven had om te te preken, hij had ook een vaardige pen.

In de zomer van 1835 schreef hij twee vlugschriften, die werkelijk behoren tot de beste, van de zijde der Afscheidenen geschreven. De titel van het ene is: "Is verwerping van het Nederlands Hervormd kerkbestuur al dan niet

noodzakelijk geworden?" en hierin is hij goed op dreef. Hij be-toogt als volgt:

"Een schildwacht welke in tijd van vrede op het bolwerk van een vesting geplaatst is, kan gezegd worden zijn plicht te doen, wanneer hij al de consignes welke hem gegeven zijn, getrouw naleeft, en hij is niet verantwoordelijk voor de post van een andere, nabij hem staande schildwacht. Doch wanneer in tijd van oorlog de vesting van buiten door de vijand wordt aangevallen, en vele met hem op wacht staande manschappen... de aan hem toevertrouwde post verraderlijk overgeven... kan dan van die schildwacht gezegd worden zijn plicht te hebben gedaan, omdat men hem in persoon op zijn post nog niet is aangevallen? Zou hij zich kunnen verantwoorden met te zeggen: ik stond nog ongehinderd; men verdreef mij niet van mijn post? Zou hij bij de eerste ontdekking van de vijandelijke aanval en van het verraad van binnen, niet dadelijk de wacht in het geweer hebben moeten roepen?" (Men proeft er de officier uit!)

Als straks de gelegenheid open komt, om "vrijheid" aan te vragen, is de Zwolse gemeente een der eerste, die daarvan gebruik maakt. Doch na enige tijd komt er een scheuring in de gemeente, mede over de afschaffing van de Dordtse Kerkenorde en Smitt komt met een aantal geestverwanten apart te staan. Zij noemen zich de Dordts Gereformeerde Gemeente. Andere gemeenten voegen zich ook bij hem en hoewel de Afscheiden Kerken nog pogingen

doen om ze terug te brengen, het helpt niet: het "vragen van de vrijheid" en het loslaten, zij het tijdelijk, van de Dordtse Kerkenorde, zijn redenen om afzijdig te blijven. Het zal dertig jaar duren, voordat de scheur wordt geheeld.

De moeilijkheid voor de Dordts Gereformeerden is nu echter, dat zij geen predikant hebben. Niemand van de Afscheiden dominees voegt zich bij hen. De oefenaars kunnen wel preken, maar hoe moet het nu met de bediening der Sacramenten? Smitt komt nu met het voorstel, om een aantal broeders "zending" tot de heilige dienst in de gemeenten te verlenen, ze dus tot predikant te bevestigen. En dat moet dan door ouderlingen worden gedaan. Het heeft heel wat voeten in de aarde, want men is er huiverig voor.

Tenslotte wordt het voorstel aangenomen — de vergadering is al aan het verlopen — en de volgende zondag, 14 juni 1840, zullen dan de vijf uitverkorenen worden bevestigd. De oudste van de vijf, Albert Schouwenberg uit Zwolle bevestigt dan Smitt en Douwe J. Van der Werp, des mid-dags bevestigt "Ds." Smitt Schouwenberg. De andere twee zijn weggebleven.

Zo hebben de Kruisgezinden dus weer herders en leraars, hoewel Schouwenberg en Van der Werp enige tijd later terugkeerden tot de Afscheidenen. Maar Smitt heeft volgehouden, heeft later meerdere predikanten in het ambt bevestigd en blijft gedurende de verdere jaren van zijn leven de onbetwiste leider der Kruisgemeenten. Als in 1844 een Algemene Vergadering wordt gehouden te Linschoten, zijn er reeds heel wat afgevaardigden aanwezig en wordt het kerkverband verder ge-consolideerd.

De naam "onder het kruis" hebben ze vele jaren gedragen. In het begin werden ze vervolgd door de regering, en daarvan konden ze worden verlost door "de vrijheid" aan te vragen, vrijheid n.l. om de naam "Christelijke Afscheidenen Gemeente" te mogen dragen. Maar dat wilden ze nu juist niet, die Gereformeerde naam was hun dierbaar en ze deden er geen afstand van. En zo is de vervolging blijven voortduren voor hun en daarom noemden ze zich "Onder het kruis", van de vervolging n.l. Pas eind 1846 is deze opgehouden.

Ze wilden door hun naam ook aangeven, dat zij geen nieuwe secte waren, doch verwant aan de Gereformeerden uit de tijd der grote Reformatie, die immers ook onder het kruis der vervolging gingen gebukt.

Op nog een andere manier voelden ze zich verbonden met de Gereformeerden uit de 16e eeuw: in de psalmen, die ze zongen. Want in een goed deel van hun gemeenten werden in de kerkdiensten de psalmen van Datheen gebruikt.

Petrus Datheen had de Psalmen uit het Frans overgezet in het Nederlands, maar had ze woord voor woord vertaald. Daardoor kwamen rhytmie en klemtoon vaak in het gedrang. Om hiervan een voorbeeld te geven, laten we hier

(Vervolg op blz. 11)



ONTARIO

PROVINCE OF OPPORTUNITY

Government Information

Van het Departement van Financien en Economie

AANVULLENDE SCHATTINGEN EN BELASTING WETGEVING

De regering van de Provincie Ontario introduceerde en de volksvertegenwoordiging nam aan de volgende belasting veranderingen: 1) Implementatie van der persoonlijk inkomstenbelasting ver-laging reeds aangekondigd voor de 1971 en 1972 belastingjaren.

Op 8 oktober 1971 drong de Eerste Minister van Ontario aan op federale inkomstenbelasting ver-laging teneinde economische herle-ving te stimuleren en bood aan met de federale regering samen te werken in het implementeren van een aanvullende provinciale verlag-ing in persoonlijke inkom-stenbelasting. Aangezien de federa-le regering in haar 14 oktober begroting de persoonlijke- en bedrijfsbelasting verminderte, is de regering van Ontario nu in een positie eveneens haar inkomstenbelasting te verlagen zoals was aangekondigd.

De verlag-ing in Ontario persoonlijke inkomstenbelasting zal van kracht worden in twee duidelijk gescheiden stappen. De eerste stap zal bestaan uit 3.6 procent belasting vermindering voor de 6 maanden periode van 1 juli '71 tot 31 dec. '71 en de tweede stap bestaat uit een 3 procent belastingverla-ging voor de 12 maanden periode van 1 jan. '72 tot december 31, '72.

2) Herziene wetgeving tot in werkingtreding van de vermindering van ziekteverzekeringspremie, zoals afgelopen september aangekondigd door de regering. De nieu-we regeling heeft vier belangrijke verbeteringen.

— Afschaffing van premies voor mensen van 65 en ouder, alsmede voor hun afhankelijkken, met in-gang van 1 jan. 1972;

— introductie van één gecombineerde ziekteverzekeringspremie inplaats van afzonderlijke OHSIP en OHSC premies, met ingang van 1 april '72;

— verlag-ing van de totale premie-betaling tot \$11.00 per maand voor alleenstaande personen en \$22.00 per maand voor echtparen en fa-milies, met ingang van 1 april '72; en

— verruiming van premie bijstand voorzieningen voor families met lage inkomens en alleenstaanden, met ingang van 1 april '72.

3) Amendement van de bedrijfsbelasting om zeker te zijn dat federale werkverruimingsbijstand niet door Ontario zal worden belast.

4) Introductie van belangrijke veranderingen in de successie belasting met ingang van 1 jan. '72, de datum waarop de federale regering de nalatenschap belasting liet schieten.

— Alle tarieven van belasting op nalatenschappen die aan belasting onderhevig zijn zullen worden ver-dubbeld.

— Afschaffing van de huidige 20 procent extra belasting voor naas-te bloedverwanten en 25 procent voor niet-bloedverwanten welke in aansluiting was op de regelmatige successie belasting.

— Nalatenschappen tot en met \$100.000 zullen niet onderhevig zijn aan belasting, inplaats van de huidige \$50.000, en een verhoging van de weduwen en weduwnaren vrijstelling van \$250.000 tot \$500.000.

— Alle schenkingen binnen vijf-tien jaar voorafgaande aan het sterven zullen worden gerekend tot de nalatenschap van de overledene, indien gedaan op of na 1 januari '72.

De regering is van mening dat de boven uiteengezette verande-ringen een aanmerkelijke verlich-ting zullen verschaffen aan alle categorieën van begunstigten. Deze veranderingen zullen de be-lasting geheel verwijderen van alle nalatenschappen onder \$100.000 en de noodzaak om, vanwege belastingdruk, Canadese familiesaken en familieboerderijen te moeten verkopen sterk verminderen.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

||Het Christelijke Leven

(15)

Onze dood met Christus een historisch feit

Geloofd u in de dood van Chris-tus? Natuurlijk!

Welnu, dezelfde Schrift die zegt dat Hij VOOR ONS gestorven is zegt ook dat wij MET HEM gestorven zijn. Leest u het nog maar eens na: "Christus is voor ons gestorven." (Rom. 5:8) Dat is de eerste uitspraak, en die is duide-lijk genoeg. Maar is dit dan min-der duidelijk: "Wij weten dat on-ze oude mens medegekruisigd is" (Rom. 6:6) en "Indien wij MET CHRISTUS gestorven zijn.... (Rom. 6:8)?

Wanneer zijn wij met Hem ge-kruisigd?

Op welke datum heeft de krui-siging van onze oude mens plaats gehad?

Is het gisteren gebeurd, of van-daag?

Zal het morgen zijn?

Misschien is het goed de ver-klaring van Paulus eens in omge-

keerde volgorde te lezen, en niet te zeggen: onze oude mens werd (met Christus) medegekruisigd — d.i. terzelfdertijd — maar: Chris-tus werd met onze oude mens mede-gekruisigd. Stel dat u samen naar een meeting bent gekomen en sa-men hebt gereisd. Nu zoudt u kun-nen zeggen: "Mijn vriend is hier met mij gekomen," maar u zoudt net zo goed kunnen zeggen: "Ik ben hier met mijn vriend geko-men." Wanneer één van u beiden drie dagen geleden gekomen was, en de ander pas vandaag, dan zoudt u dat niet kunnen zeggen. Doch wanneer u samen gekomen bent, dan maakt het geen verschil hoe u dat uitdrukt, want beide zinswendingen geven hetzelfde feit weer. Zo kunnen we ook, met eer-bied maar naar waarheid, zeggen: "Ik werd gekruisigd toen Christus werd gekruisigd," of: "Christus werd gekruisigd toen ik werd ge-kruisigd," want dit zijn niet twee

feiten in de geschiedenis, maar één. Mijn kruisiging was "met Hem." Is Christus gekruisigd? En ik dan?

Als Hij bijna tweeduizend jaar geleden gekruisigd werd en ik met Hem, kan ik dan nog zeggen dat mijn kruisiging morgen zal zijn? Kan Zijn kruisiging in het verle-den liggen en de mijne in het heden of in de toekomst? Prijs de Here! Toen Hij aan het Kruis stierf ben ik met Hem gestorven! Hij stierf niet alleen IN MIJN PLAATS. Hij nam mij MET ZICH MEE aan het Kruis, zodat ik gelijktijdig met Hem gestorven ben. Dus als ik in de dood van de Here Jezus geloof, dan kan ik net zo vast geloven in MIJN EIGEN DOOD!

Waarom gelooft u dat de Here Jezus gestorven is?

Omdat u het voelt? Neen, dat kunnen wij niet voelen. U gelooft het omdat God het zegt in Zijn Woord. Toen de Here Jezus gekruisigd werd, werden er tegelijkertijd twee moordenaars gekruisigd. U twijfelt er niet aan of ze wel met Hem gekruisigd werden, omdat uw Bijbel het duidelijk zegt. U ge-

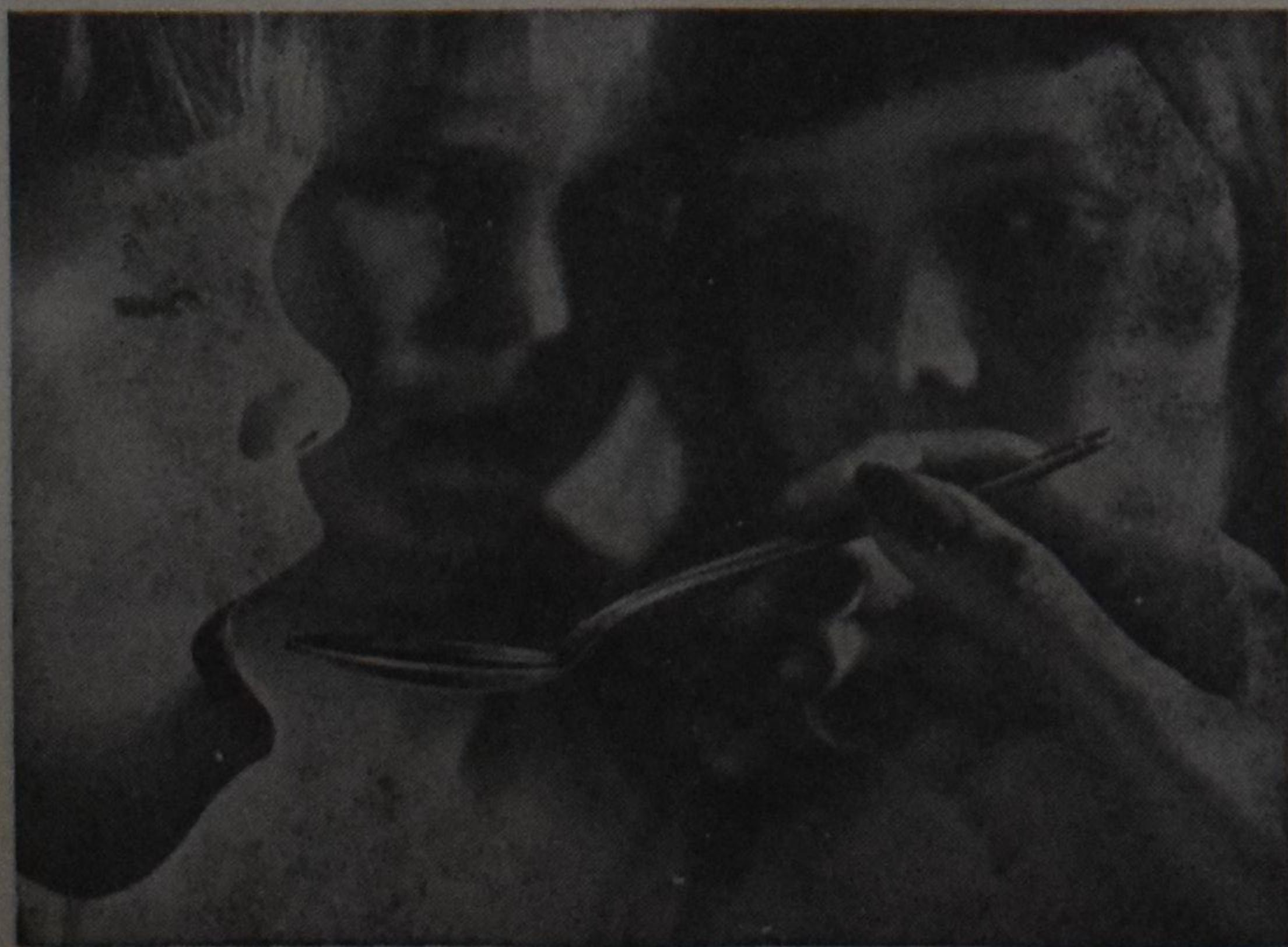
looft dus in de dood van de Here Jezus en u gelooft dat die twee moordenaars met Hem gestorven zijn. Maar nu uw eigen kruisi-ging! Daarbij was u veel nauwer met Hem verbonden dan zij. Zij werden gelijktijdig gekruisigd, maar aan twee andere kruisen! U bent gekruisigd aan hetzelfde kruis als Hij, want u was IN HEM toen Hij stierf.

Hoe weet u dat? Omdat God het zegt! Het heeft niets met uw gevoel te maken. Christus is ge-storven, en u bent in Hem gestor-ven, ook al voelt u er niets van! Dit zijn Goddelijke feiten. Dat Christus stierf is een feit; dat de twee moordenaars zijn gestorven is een feit; en dat u gestorven bent is ook een feit. Mag ik het nog eens zeggen: U bent GESTOR-VEN! U leeft niet meer! Uw "ik", WAAR U ZO'N HEKEL AAN HEBT, is aan het Kruis genageld, in Christus. En: 'wie gestorven is, is RECHTENS vrij van de zon-de' (Rom. 6:7).

Dat is het Evangelie voor Christenen!

B. Boulogne

Parcost bespaart U geld. Het zou U meer kunnen besparen.



PARCOST is een programma van de Regering van Ontario om de kostprijs van recepten zo laag mogelijk te houden. Alle artsen en apothekers in de provincie hebben een PARCOST handboek ontvangen, zodat zij de prijzen kunnen vergelijken bij het uitkiezen van kwaliteitsgeneesmiddelen. Velen gebruiken deze gids, doch indien méér dit deden, zou de gemiddelde prijs per recept nog lager worden.

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Ontario Department of Health Hon. A.B.R. Lawrence, Minister



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Op zoek naar de "Northwest Passage"

door John F. Hayes

(Canadian Scene) — De eerste ontdekkingsreizigers die tijdens de zestiende en zeventiende eeuw naar Canada's noordelijke gebieden trokken waren de avonturiers die aangetrokken werden door de zucht een waterweg te vinden van oost naar west. Zij zochten een kortere route van de Oude Wereld naar India en meenden om de kust van Noord Amerika heen te kunnen varen. Dit ging door tot 1905 toen Roald Amundsen van de Atlantische Oceaan naar de Stille Oceaan voer via de Davis Strait, Lancaster Sound en de Bering Straits. Een halve eeuw daarvoor had Sir John Franklin de historische passage reeds ontdekt maar hij en zijn hele expeditie kwamen jammerlijk om in het gezicht van het succes.

De Northwest Passage die gedurende het grootste gedeelte van het jaar met ijs bedekt is, is nooit voor commerciële doeleinden gebruikt. Men vraagt zich echter af of het gebruik van de moderne tankschepen, die speciaal zijn ontworpen voor de vaart in door ijs bedekte waterwegen, hierin, wellicht verandering zal aanbrengen.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

De eerste ontdekkingsreizigers

De Noormannen waren de eersten die zich tot het avontuur aangetrokken voelden. Eric the Red, die in IJsland woonde, was een ongelooflijk driftig man. Nadat hij aan aantal landgenoten tijdens onenigheden had gedood, werd hij vogelvrij verklaard en gedwongen IJsland te verlaten. Eric had verhalen gehoord over een nieuw land in het Westen en hij besloot daar zijn geluk te gaan beproeven. Hij bereikte Groenland en bracht daar drie jaar door. Toen keerde hij naar IJsland terug met de bedoeling vrijwilligers te vinden voor verdere ontdekkingsreizen. Hij zag kans een bemanning te vinden voor niet minder dan 25 schepen, waarvan er 14 hun einddoel bereikten. De nederzetting, die Osterbygd werd genoemd, werd gevestigd aan de zuidwestelijke kust en heeft daar bestaan gedurende meer dan 500 jaar. Toen verdween het onder geheimzinnige omstandigheden. De nederzettingen waren omvangrijk en er werden zelfs kloosters gebouwd voor monniken en voor nonnen. De paus ontving "tinden" en er werd handel gedreven met Europa. Niemand weet hoe het komt dat die nederzettingen verdwenen zijn, maar zij bloeiden gedurende meer dan vier eeuwen en de Noorse sloepen bezochten de kusten van Newfoundland en andere gebieden.

De Noormannen waren de eersten die het Canadese Noorden bereikten, maar men weet niet

veel van het succes van hun ontdekkingsreizen.

John Cabot (Giovanni Caboto): 1497-1498

John Cabot was geboren in Genua in Italië in 1450. In 1484 verhuisde zijn gezin naar Engeland. Toen Columbus zijn eerste reis maakte was Cabot een handelaar in Bristol. Evanaals Columbus was ook Cabot een belezen man, die er van overtuigd was dat de aarde bolvormig was. Cabot was er tevens van overtuigd dat er een kortere weg naar Oost Indië moest bestaan en in 1497 pakte hij de koe bij de horens en begon hij zijn ontdekkingsreis, op verzoek van de Koning Henry VII. In Juni bereikte zijn schip Cape Breton, en hij verklaarde het land meteen Engels bezit.

In 1498 maakte Cabot zijn tweede reis naar de Noord-Amerikaanse kust en ditmaal onderzocht hij het gebied in de omgeving van Groenland en Baffin's Island. Hij was de eerste Europeaan die deze gebieden bezocht. Men vraagt zich wellicht af hoe het komt dat er zo weinig bekend is over deze tweede reis van Cabot, en hoe het komt dat geschiedschrijvers zo weinig hebben aangetekend over deze Cabot. Het antwoord is erg eenvoudig. Men wist het gewoon niet. Het nieuwe continent werd als een sta-in-de-weg beschouwd voor de ontwikkeling van de handel met het oosten. Tussen haakjes, de naam Cabot wordt in Canada algemeen uitgesproken zonder de laatste letter. In het Italiaans en in Engeland spreekt men de "t" echter wel uit.

Sebastian Cabot: 1508-1509

In 1508 leidde de zoon van John Cabot, Sebastian, een expeditie op zoek naar de Northwest Passage,

en hij bereikte de mond van de Hudson's Bay. Het gebied dat hij onderzocht was dus veel verder noordelijk dan de gebieden die zijn vader had bezocht. Men neemt aan dat Sebastian via IJsland en de zuidelijke kust van Groenland is gevaren totdat hij een punt aan de kust van Labrador in het gezicht kreeg. Hij meende toen het begin van de Northwest Passage naar Cathay gevonden te hebben. Later is Sebastian in dienst gegaan bij de Spaanse Marine en hij heeft keer op keer geprobeerd de Spanjaarden geïnteresseerd te krijgen voor verdere ontdekkingsreizen in Noord-Amerika. Hij is hierin echter niet geslaagd. Hij is geografisch adviseur en loods geworden, maar besloot tenslotte naar Engeland terug te keren. Ook hier vond hij werk bij de Marine. Hij diende de Engelse autoriteiten als adviseur bij het ontwerpen van plannen voor het vinden van de Northwest Passage.

Frobisher: 1576

Sir Martin Frobisher leidde een avontuurlijke jeugd, voer naar Guinea en was daar meerdere malen betrokken bij straatgevechten. Hij werd een kaper en is meerdere malen van zeeroverij beschuldigd. In juni 1576 leidde hij een expeditie naar Canada's poolgebieden. Zij voeren om de zuidelijke kust van Groenland heen en voeren toen 60 mijl westwaarts. Hij meende dat dit het begin van de lang gezochte passage was en noemde deze "straat" de Frobisher Straits. Het is later echter gebleken een baai te zijn bij Baffin's Island en deze baai staat thans dan ook bekend als de Frobisher's Bay.

Frobisher ging aan land en dreef handel met de inboorlingen. In oktober 1576 begon hij de terugreis naar Engeland. Hij had

o.a. markassiet erts aan boord en uit niet minder dan 15 schepen. De bedoeling was een nederzetting te vestigen aan de Frobisher's Straits, maar de expeditie keerde in augustus naar Engeland terug zonder dit ten uitvoer gebracht te hebben. Martin Frobisher nam dienst bij de Marine en werd een van de belangrijkste zeehelden in de strijd tegen de Spaanse Armade. Hiervoor werd hij in de ridderstand verheven. Hij werd in 1594 tijdens de bestorming van een Spaanse vesting bij Crozon geleid, bestaande dood.

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IN ZIJN ARM DE LAMMEREN

(27)

Fransje antwoordt er niet op. Maar hij gaat niet naar buiten. Dan vraagt hij: Gaen ze noe Verplanke in 't kerkepitje doen?

Ja, dakent gaen ze'n begraven.

Mae julder aen toch ezeid at 'n in 'n hemel is?

Moeder begrijpt zijn moeilijkheid en legt uit:

Vanbinnen in 'n mens z'n lief weunt z'n ziele. Ad een mens sturft, dan gaat z'n ziele uut z'n lief, en z'n lichaam — dat is z'n lief — blauff achter. En dat doen de mensen in 't graf — dat is 't kerkepitje. Toen a Verplanke esturven is, is z'n ziele nae den emel egaen, en z'n lief is achter ebleven. En dat gaen ze dakent begraven.

Fransje is een tijdje stil, maar spoedig vervolgt hij zijn vragenreeks: Mae dan kant 'n toch niks zien in 'n emel, at 'n gin ogen eit; en gin anden en gin lief? En wat gaet er mie z'n lief gebeuren at 't in 't kerkepitje ligt?

Moeder denkt even na. Ze verbaast zich over al die vragen, die geen van haar andere kinderen ooit gesteld heeft, en zeker niet op zijn leeftijd. Ze weet niet goed hoe ze dit alles uit moet leggen. Maar ze doet een poging om eerst zijn laatste vraag te beantwoorden. Het is geen plezierige taak, en ze gruwelt zelf van het denkbeeld van de knagende wormen en het verderf. Maar ze mag de waarheid geen geweld aandoen. Dadelijk daarop legt ze uit dat op de jongste dag al Gods kinderen uit hun graven zullen rijzen, en met een hernieuwd lichaam bekleed zullen worden. Fransje rijst dit laatste aan als een grote geruststelling, maar hij blijft tobben over een lichaamloze ziel in de hemel. Moeder tracht hem wel tevreeden te stellen, maar zijn uitdrukking bewijst dat ze slechts ten dele slaagt. Ze is ten enen male niet in staat hem die mysteriën uit te leg-

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

gen, en ze zegt, met weinig overtuiging, dat hij dat later wel beter begrijpen zal.

Gae mae es nae buten kieken of a de stoet nog nie aankomt, stelt ze voor. Ze weet dat het nog te vroeg is, maar ze tracht een einde aan dit vruchteloze gesprek te maken.

Door de kier tussen de luiken ziet ze hem een ogenblik later op de weg naar de stationsbuurt staan turen. De andere kinderen zijn nog in de sneeuw aan het spelen. Fransje slentert naar hen toe, maar hij houdt zijn handen in zijn zakken en speelt niet mee.

Moeder loopt over hem te piekeren. Er knaagt een vage ongerustheid aan haar gemoed, die ze geen naam kan geven. Ze heeft zeven kinderen, en ze weet dat ze allen verschillende karakters en naturen hebben. Maar dit kind is in sommige opzichten zo geheel anders dan de rest. Misschien heeft de Here wat met dit kind voor, denkt ze opeens.

Een stille blijdschap maakt zich van haar meester als haar gedachten verder spinnen en ze hem reeds geroepen ziet tot het predikambt. Maar dan bestraft ze zichzelf meteen dat ze zulke hoge verwachtingen durft koesteren. En zacht prevelt ze:

*Heer, wijs mij toch Uwe wegen,
Die Gij wil dat ik zal gaan;
Tot dezelve maak genegen
Mij, en doe mij die verstaan.*

Fransje komt weer terug in den uze en vraagt hoe lang het nu nog duurt. Moeder zegt dat ze zo wel zullen komen.

Goe jie ok mee kieken? vraagt hij.

Nie, ik bluve in den uze. Ik zà wè deur de garre kieken.

Fransje is teleurgesteld dat Moeder niet mee naar voren gaat. Hij zou zich veel veiliger voelen als ze bij hem stond. Maar Moeder zegt dat het niet fatsoenlijk is voor grote mensen om naar een lijkstoet te staan kijken. Hij gaat nogmaals naar de weg, en in

de verte ziet hij ditmaal iets zwarts bewegen. Meteen rent hij terug naar Moeder om te vertellen dat ze daar aankomen. Dan is hij weer weg.

Eerst staat hij midden op de weg, maar hoe dichter de stoet nadert hoe verder hij zich terugtrekt naar hun kant van de weg, tot hij tenslotte tegen het heggetje van hun voortuintje gedrukt staat.

De stoet is nu vlakbij. Fransje staat met open mond te staren. Een man in het zwart en met een hoge hoed op loopt vooruit. Dan volgen de twee paarden, die een zwart kleed over hun ruggen hebben dat tot bijna op de grond afhangt. Tussen hun oren staan hoge zwarte pluimen die heen en weer zwaaien op het knikken der paardekoppen. Dan volgt de glanzendzwarte koets, die wel een dak, maar geen zijwanden heeft. Zwarte zwarte gordijnen hangen van het baldakijn en zijn in nette plooiën tegen de vier posten op de hoeken teruggebonden. Aan weersijden van de koets lopen drie mannen met statige passen en enigszins gebogen hoofden. Opeens herkent Fransje zijn vader, die de langste is en gelukkig aan zijn kant loopt. Vader licht even zijn hoofd op en knikt haast onmerkbaar naar hem. Tussen de mannen door ziet Fransje de vierkante langwerpige vorm van de kist, ofschoon die ook met een zwart kleed bedekt is. Een huivering vaart over Fransje's leden. Daaronder ligt Verplanke — Verplanke met de lachrimpeltjes!

Achter de koets volgt een lange rij mannen. Sommigen zijn in het zwart, en anderen hebben een zwarte rouwband om hun arm. Een ervan herkent Fransje als de zoon die hun de boodschap kwam brengen.

Scherper nog dan het contrast tussen de zwarte koets en de witte sneeuw waar die koets bijna geruisloos in voortrolt is de indruk die dit schouwspel op Fransje's gemoed maakt. Hij blijft de stoet nastaren tot hij niets meer kan onderscheiden dan een zwarte, deinende vegg in de buurt van het huis van Kees de Visser. Dan besluit hij in huis te gaan, maar opeens vangt zijn oor een dun geluid van luidende klokken op. Hij weet dat dit neertuimelt uit de oude gotische toren van de grote kerk in 't dorp. Even blijft hij er naar staan luisteren. Het is of die melancholieke dunne tonen aan zijn hart plukken, en hij weet niet of hij schreien of lachen wil. Dan keert hij zich om en drentelt langzaam naar Poete in den uze.

Na enige dagen is de sneeuw weer verdwenen. 's Nachts vriest het enige graden, maar dan maakt dat het overdag mooi zonnig weer is. Dan is de weg droog en kunnen de kinderen buiten spelen. Tot grote vreugde van Fransje zijn de blinden weer open. Al speelt hij het grootste gedeelte van de dag buitenshuis, toch valt het hem telkens op hoe veel gezelliger den uze is als hij even naar binnen wipt.

De koenkelpotten zijn afgedankt, hoofdzakelijk omdat het vel in een staat van ontbinding is overgegaan en dus op de mesthoop achter de lege groententuin geworpen is. Maar de ongebruikte lange rietstengels hebben Kees op het idee gebracht daar pijlen van te maken. Van een lange veerkrachtige wilgentak vervaardigt hij vervolgens een stevige boog, en van stukjes vlierhout maakt hij koppen voor de pijlen.

Fransje heeft met grote belangstelling de bedrijvigheid van Kees gadeslagen. Als Kees enkele pijlen geschoten heeft, vraagt Fransje of hij het ook eens mag proberen. Kees, die vooruit weet dat Fransje daar te klein voor is, geeft geduldig de boog en een pijl over en legt uit hoe Fransje die vast moet houden. Maar de boog is veel te groot en onhandig voor hem en zijn armen zijn veel te kort. Bovendien kan hij onmogelijk de drie vereiste bewegingen tegelijkertijd uitvoeren. Als hij het touw strak trekt, blijft hij met de rechterhand het onderreind van de pijl vasthouden, en als hij dat al laat schieten, vergeet hij het midden van de pijl in zijn linkerhand los te laten. Teleurgesteld geeft hij het op. Hij vraagt of Kees dan een klein boogje voor hem wil maken. Maar Kees zegt dat je om een kleine boog te maken een kleine stok moet hebben. En kleine stokken kun je niet buigen. Maar hij weet wat moois. Fransje mag de pijlen ophalen die hij afschiet en bij hem terug brengen.

Fransje doet het drie maal. Dan heeft hij Kees door. Hij is helemaal buiten adem, en gemelijk zegt hij dat Kees zelf zijn pijlen maar moet gaan zoeken. Hij gaat naar het huis van Neeltje en vraagt of ze met hem komt spelen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT — FEBRUARY 14, 1972

Beelden van
en uit
NEDERLAND



BENEFIT OF THE DOUBT

In de juni-maand van 1935 ging het in Nederland niet om de inflatie maar om deflatie. Het eerste betekent een voortdurende vermindering van de waarde van de munt, het tweede bedoelde die waarde intact te houden.

Het tweede Kabinet-Colijn verloor een knap minister van Economische Zaken, Mr. T. J. Verschuur, die wegens gezondheidsredenen aftrad. Er kwam een niet minder krachtige figuur voor in de plaats, nl. Mr. M. P. L. Steenberghe. Een jonge man van 34 jaar, directeur van een textielmaatschappij in Brabant. De vraag: devaluatie of handhaving van de gaven gulden was in die dagen de grote vraag. Inflatie en deflatie hebben in zekere zin dezelfde uitwerking, nl. een beperking van de werkgelegenheid. Het vasteland van Europa is vandaag aan de dag voorbeeld van het eerste, Engeland met een miljoen werklozen van het tweede.

Toen in 1935 België devalueerde, wilde minister Steenberghe dat ook de gulden mee zou gaan. Hij zond ter verdediging van zijn standpunt een nota aan de ministerraad. Dr. Colijn schreef een tegennota.

Tegenover de mening van Steenberghe: "Verdere deflatie biedt op die wijze geen enkel perspectief meer", stelde Colijn: "Prijsgeven van den gouden standaard door Nederland beteekent het prijsgeven van elk vast punt in de monetaire verwarring."

De minister-president kreeg de instemming van het Kabinet. Steenberghe trad af als minister.

In het vierde Kabinet-Colijn ('37-'39) keerde hij op zijn post terug. Nederland was in september 1936 gedwongen toch het goud los te laten en inderdaad was er op handelsgebied een lichte verbetering ingetreden.

Mr. Steenberghe, die nu op 72-jarige leeftijd overleden is, heeft ons land nog in tal van belangrijke functies gediend. Hij was minister in het Kabinet-De Geer en in het eerste Kabinet-Gerbrandy, was na de oorlog voorzitter van de economische missie in Washington bij de uitvoering van het Marshall-plan en speelde een rol in de onderhandelingen, die leidden tot het Nederlands-Belgisch akkoord over de Rijn-Schelde-verbinding. Een bekwaam man en een man van karakter. Helaas wordt dit type in het bestuur van het land teveel gemist.

Teveel van deze eerste rangsfiguren geven hun talenten en werkkraft aan het bedrijfsleven. De Tweede Kamer met alle politieke verwickelingen ligt hun niet.

Maar onze "democratie" bemoeit zich ook al, en op een niet al te fijnzinnige wijze, met deze fi-

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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(Adv.)

stijf houden, kon het wel eens een fiasco worden voor de arbeiders die tot harde actie worden opgeroepen. Opiniepellingen wezen uit, dat de grote meerderheid van de arbeiders geen brood ziet in staking.

* * *

"In Nederland is het kennelijk niet mogelijk oppositie te voeren en tegelijkertijd groot van geest te zijn door ongelijk te bekennen en waardering voor de politieke tegenstander op te brengen." Oud-minister van Volkshuisvesting Ir. W. F. Schut sloeg met deze uitspraak, speciaal aan het adres van de P.v.d.A., de spijker op zijn kop. De heer Schut heeft de voldoening, dat in zijn vierjarig bewind het program van 500.000 nieuwe woningen rijkelijk overschreden is. De oppositie maakt van hem het zwarte schaap in het vorig Kabinet. Nu blijkt, dat zij de plank missloeg, zwijgt zij. Vandaar de aanklacht van Ir. Schut. Een aanklacht volkomen verantwoord.

Momenteel wordt hetzelfde spelletje gespeeld tegen de ministers van Onderwijs en Wetenschapsbeleid. Nu minister De Brauw een wetsontwerp heeft ingediend om de inschrijfgelden voor studenten te verhogen van f10 op f100 en de collegegelden van f200 op f1000 kan men rekenen op protest van de oppositie en van de organisaties van studenten, die bijna alle alleen 'n linkse signatuur dragen. Dat een groot aantal studietoelagen ontvangt en deze faciliteit nog wordt uitgebreid, om alle klassen van de maatschappij de

porten tot de universiteit te openen, wordt dan weer doodgezwegen.

Een wetsontwerp om aan de illegale abortuspraktijken een einde te maken en een team van deskundigen in te schakelen bij een aanvraag tot zwangerschapsonderbreking roept vooral verzet op bij de dolle Mina's en uiteraard bij de "progressieve" partijen.

Minister-president Biesheuvel maakte een reis naar Suriname en de Antillen en bracht een bezoek aan president Nixon. Een grappenmaker zei, dat hij Amerika de noodlijdende delen van het Koninkrijk der Nederlanden kwam aanbieden. Dat de relatie met de West in de loop der jaren zal veranderen, staat wel vast. De aandrang daartoe komt meer van Nederlandse dan van Surinaamse en Antilliaanse kant.

* * *

Heeft de Berg (Synode der Geref. Kerken) een muis gebaard? Velen, ook onder de niet veront-rusten, voelen het zo aan. Als praten en nog eens praten de hoogste wijsheid is, dan, ja dan, wordt die muis minstens een olifant. De discussie over de bezwaarschriften tegen de opvattingen van prof. Kuitert werd een steekspel tussen zeer geleerde en hooggeleerde theologen, waarbij de arme ouderlingen, ook lid van de Synode in volle rechten, er niet aan te pas kwamen.

De Synode besloot aan deputaten op te dragen met dr. Kuitert

de vraag door te spreken hoe de relatie ligt tussen zijn gedachten inzake consequente horizontalisering en de komst van het Koninkrijk en het belijden der kerk.

Bij dit gesprek moet de theologische faculteit van de Vrije Universiteit worden ingeschakeld. Synodeleden kunnen hun bijdrage bij deputaten indienen. Deputaten moeten tijdig verslag doen, waarop waarschijnlijk in november van dit jaar de zaak opnieuw in extra zitting van de Synode aan de orde zal worden gesteld. De kerken en haar leden worden om voorbode gevraagd en allen die in het voortgezet gesprek betrokken zijn als broeders in Christus te aanvaarden en te bejegenen.

Dit laatste wegens "oppositie" die niet behoorlijk is. Men ziet hoe dicht politiek en kerk naast elkaar staan. Alleen de partijen zijn verschillend.

Prof. Herman Ridderbos constateerde in het Geref. Weekblad "weinig verandering in temperatuur". Zijn slotzin: "Het besef, dat deze Synode bij de oplossing van dit probleem niet veel vorderingen heeft gemaakt, zal velen met zeer gemengde gevoelens naar huis hebben doen terugkeren." Desondanks the benefit of the doubt.

Cn.

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75 Years on Navajoland

by GARY KLUMPENHOWER,

Missionary at Toadlena, New Mexico

II

Growth of the church on Navajoland was rather slow during the first five decades. In fact, some critics saw little future in Indian missions and suggested that the whole mission be dropped. But the Lord had other plans. He had determined to build His Church also among the Navajo. It was through God's guidance that we continued, believing that if we would continue to exercise patience and sow the seed God would bless the work. The Navajo policy of wait and see was similar to that of the Sioux Indians with whom we had attempted to work before. The Navajo also wanted to learn to trust the messengers before trusting the message. Besides this the Navajo culture made it extremely difficult for Navajos to choose the Christian way of life. In several cases it meant separation from family and friends for the Christian. But God was working, and with His power even the great powers of paganism must move aside.

Today there is a growing church on Navajoland. Christianity has made a lasting impact on the Navajo. And mission work is productive. For the past several years approximately one half of all adult baptisms reported by Home Missionaries of the C.R.C. have been Indians, even though the Indian congregations total roughly one fourth of all Home Mission churches. The great problems on Navajoland today seem to aid the cause of Christianity. An increase in education has brought a huge generation gap between the old and the new and between the educated and uneducated Navajo. There is much social disorganization within the tribe. A life of frustration often results into drinking problems. The problem of drinking is fantastic among all Indians today including the Navajo. The results are much suffering. Lives are wasted and families are broken up.

AH! WHAT AN ARTIST

(Continued from page 3)

music, and then immediately represents every minute of it! Don't we all know that artists are vain, and out after their own glory! Each congregation therefore tries to get hold of one desperately, for it stands to reason that an artist provides an excellent subject on which to exercise their suspicion of the world! For artists with their confounded music, and artistic innovations, are totally governed by their lust for beauty and perfection. How many congregations haven't spent a cozy winter evening listening to the moving tale of the two brothers who sang together in church, one of which sang beautifully, the other rather poorly. Now it happened, so the story tells it, that the poor singer got very ill for a lengthy period of time, and his beautifully singing brother was left alone to perform in church. After some time however, an angel appeared, and asked the congregation, "We had heard some nice singing in Heaven up until a few months ago, but since then it has stopped; what was happened to the singer?" The moral of the story eagerly anticipated, and understood, many a congregation with gleaming eyes, rises with a mighty shout: "See, beauty is false, what is felt in the heart, is what counts!" Consequently they grow suspicious as soon as they are subjected to beautiful music lacking generous amounts of wrong notes and unessential pauses in their place of worship. Some even go so far to very effectively provide their artist with an inferior machine, at times perfectly out of tune, which serves to keep him in the right track of humbleness. For

Paganism is unable to give answers to such problems. Consequently many Navajos are looking for something better that can give an answer to their needs. Many are discovering that Christ is the answer.

There are today 19 Chr. Ref. mission stations for Navajoland. Most of these mission stations have one or even two preaching posts where the Christians also bring the Word of God on Sundays and during the week. Long distances, poor roads and insufficient ways of transportation often make it difficult for the people to attend meetings at church.

But the Navajo is learning to come to meetings. In the summer time many of those who have sheep and cattle move to their summer homes high on top of the mountains. That makes it even harder to come to church. Roads are practically impassable, especially after a rain storm. One man at Toadlena Mission walks 24 miles every Sunday in the summer time in order to attend church meetings. He leaves home at five o'clock in the morning and returns about 11 o'clock at night. Others come on horseback or with wagon. But most of the people today now own a pickup truck which provides their transportation.

A missionary's task on Navajoland is mainly two fold. There is, of course, the work with the community including all pastoral work and there is the work of providing religious instruction to the children at the government boarding schools. Both phases present a great challenge. One way of reaching the community is the old method of visiting the Navajo in his home with the gospel. This is known as "campwork" on Navajoland since families often live in camps instead of all alone. The pioneer missionaries used to do much visiting of families. Often the vast distances and poor means of transportation meant that the missionary also slept with the people at

it must be clearly understood that beauty and perfection represent vanity and insincerity, whereas clumsiness and imperfection reflect humbleness and sincerity.

This master's congregation had achieved the ideal! They had engaged the greatest man of all, and his creations were straight from the heart, without any frivolous sound to obscure or hide his true intentions from them. The instrument served only to satisfy his carnal desires, and reducing it to such a lowly function would most certainly provide them with a taste of sweet revenge, for it cannot be denied that artists and their instruments, are a source of much temptation and discord among many a congregation.

My reflections were interrupted by a resounding burp from the master. It was clear that it was born out of a feeling of intense satisfaction, and even my untuned ears heard the whole of the organ loft, and the pipes, or rather what was left of them, vibrate sympathetically in an unashamed display of sympathy. The master wiped away some of the remains of the bourdon, and yawned, a sign which I was quick to interpret as a subtle hint signifying his desire to end our meeting. After assurances in most glowing terms, on my part, to share the marvelous experience I had just gone through, with the other members of "the great unwashed" as he preferred to call us, I took my departure. So elated was I after this adventure that I solemnly declare that I did not walk, but literally floated toward the doors! "And remember young man," the master roared out behind me, "Hard work and much study!" Upon hearing the master's voice I immediately floated to new heights, and in passing through severely bumped my head.

Ah! What an artist!

night. Today this is no longer necessary. The Christian Reformed missionaries on the whole have gained the confidence of the people. This is mainly because we have worked with them for so long and now we are known and trusted. At most homes the missionary is welcomed inside and is expected to bring a message from the Bible. Campwork is rewarding work and extremely exciting. In the summer time the Christians at each mission station also hold camp meetings. These are outdoor evangelistic meetings for the people of the community. These meetings usually last three or four days. Messages are brought from God's Word and testimonies are given of the power of Christ and the love of God. The necessary food for these camp meetings is usually donated by the Christians. The food is prepared by the ladies. Traditionally the Navajo has always found it a joy to share. He measures success not by what he has or owns but rather by what he can share with others. And a Christian Navajo also has a real desire to share Christ with those who do not know him. He realizes that sharing Christ makes for a happy Christian life. And how true that is!

The giving of religious instruction to the children in the government boarding schools is a demanding work also. In some of these schools there are as many as 400 or 500 students that may be taught twice a week by the Christian Reformed Church. This takes a lot of preparation not only of self but also of the members of the congregation who help. Many of them cannot read or write and know no English. It takes time to teach them how to learn a lesson. Altogether the Christian Reformed Churches on Navajoland teach close to 4000 children in government boarding schools twice each week. And then to think that most of these children are from non-Christian homes. Christian teachers are very much in demand in these schools. They can also be of great value to the mission stations.

There are Christian churches on Navajoland today. There is life and there is growth in those churches. The Lord is doing great things here as He continues to work ever closer toward the return of Christ when also many Navajos shall hear His blessed words "enter ye into the joy of thy master".

(To Be Continued)



Missionaries visiting a Navajo home with the gospel.

Who invented the Reverend Mr. Layman?

Per Webster definition, a layman is a member of the laity, that is, all the people who are not included among the clergy, or all the people not included or skilled in a given profession.

A Reverend is one worthy to be regarded with deep respect, love and awe. The adjective is used as a title for clergymen, Anno 1972. It was not always that way. The word "reverend" was first used around 1449 A.D., when with reference to persons it meant someone worthy of deep respect on account of age or character, personal ability or learning.

In 1486 the adjective was known to be used as a form of address for members of the clergy. There were adverbs modifying the adjective "Reverend", such as "The Very Reverend", "The Right Reverend", and "The Most Reverend", for deans, bishops and archbishops respectively.

Not until the 17th century did the adjective become a form of address for all people belonging to the clergy. One could say that the term "Reverend" is a hangover from pre-reformation, medieval times, when there was a large mass of people who were uneducated illiterates. Many clergymen were not only specialists in religion, but they were also avid students of the sciences as these were known then. Some of the clergymen had laboratories in their studies where they conducted scientific experiments.

The "Reverend" was a learned man, not merely someone who specialized in theology and in some of the humanities. The term "layman" was at the same time applied to an outsider, a non-expert in relation to law or medicine, around 1477.

Putting one and one together, one may come up with a title such as above this article: "The Reverend Mr. Layman." The term does, however, no justice to the lay-woman, whose counterpart in the middle ages found "The Reverend Madam", to be a common form of address.

There is, of course, another way of looking at the term. "The Reverend Mr. Layman" may indicate a clergyman who, in spite of going through the educational

mill, has not absorbed the information fed into him. He may be a person who passed his Greek courses, but doesn't know how to write an English sentence. He may be a person who memorized everything necessary for a Homiletics course, but never learned how to address a group of people. He may have Aced theology, but never became Reformed in his outlook. He may have translated an entire Bible book from the Hebrew or Greek into English, but never learned what the content of that book has to say for living human beings today. That kind of "Reverend Mr. Layman" is one which, I suppose, consistories avoid when it comes to sending a letter of call. That kind of layman is, I hope, also rare in Reformed churches. The kind of "Reverend Mr." we like to address is one who is both a *Verbi Divini Minister*, a servant of the divine Word, and a *pastor*, one who cares for people like a shepherd cares for sheep. Such a minister and pastor is one which, indeed, is worthy of not only our respect, but also of our affection.

A preacher who is both minister and pastor is not likely to refer to the church members to which he ministers as "laymen". There is evidence that many people in the office of minister are hesitant to refer to themselves as "The Reverend Mr.", especially in letter heads or on church bulletins. The term is, after all, a form of address, and not a title.

The word "layman" is neither a form of address nor a title. It is a term that patronizes, intimidates, and dehumanizes members of the church. Moreover, it may just be possible that the person so-addressed is more learned, has more character or greater personal ability than his theologically initiated brother. In the twentieth century in which nearly all professions are highly specialized in one particular field, or one aspect of a specific field, this chance is great.

We do not live in the middle ages. People today are, generally speaking, rather sophisticated. Even if some may lack a formal education, they are likely to be up to date through the communication network available today. They have books, magazines, newspa-

pers, television sets, radios, and the means of transportation to personally observe the marvels of nature, and to enjoy the lakeside or countryside. My neighbor who has barely completed the eighth grade knows more about automobiles and how to repair them than I do with my book-lined study. He is sophisticated in spite of a lack of formal learning.

Let's do away with that term "layman". There is another good reason for doing so. The Reformation churches always have stressed that no church member should be a layman, but that each one should be instructed in the teachings of Christ and of his church. These churches have, in the past, gone to great length to put that principle into practice. The education of church members is one of the great merits of the Reformed heritage.

Luther, who initiated the church schools in Germany — where, incidentally not only religion but also basic skills were taught — insisted that ministers of the Divine Word should start their career as teachers. This was good advice for a person whose life was spent largely in instruction of the young as well as the adults.

Today it seems to make even more sense than when it was first given. The school at the time of the Reformation was a by-product of the Renaissance, but the church was first in educating people in

all the disciplines necessary for living in an "enlightened" world. The opponents of Christian education try very hard to overlook that historical fact. If they did dare to take that into account, perhaps their criticism of religion and of church — or parent — directed schools would not be quite as harsh. Though every school delegates part of the training of a youth to someone more knowledgeable in one or more particular areas, there is no valid reason for a parent to delegate the responsibility for teaching to someone who indeed is a "layman" in the religious realm.

The Reformation also called the church member to the responsibility of his office. The office of believer includes that each member, man or woman, married or not, educated or trained, take his prophetic, priestly and royal calling seriously. Calvin says that "... each individual's line of life is, as it were, a post assigned to him by the Lord." Whether that post be as a tool and die maker or as a newspaper writer, as a biologist or as a minister to a congregation, that profession or vocation is a post assigned by God. There are no posts which are more divine than others. God assigns each his own, each his place, each his vocation, each his abilities or talents.

Such assignment assumes that each person accepts responsibility. There are no laymen of lesser value in God's kingdom. C.B.

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- So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

SOMEWHERE A CHILD IS CRYING . . .

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by

COR W. BARENDRECHT

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The Literary Scene

BOOK REVIEW

SOMEWHERE A CHILD IS CRYING . . .

by Cor C. Barendrecht.

Metamorphosis Press, Grand Rapids, Michigan. 1971. 32 pp. 75¢.

Review by Hugh Cook.

Regular readers of CALVINIST - CONTACT should be very familiar with Mr. Barendrecht, for he is editor of The World of Young Writers page published in this paper. At present he is the motivating force behind the Workgroup of Christian Writers, a group of Christian artists who would like to see increased publication of and support for Christian art — be it literature, music, photography, or visual arts — through their literary quarterly titled FOR THE TIME BEING.

The arts have often been received with lukewarm response by the Christian community, also by the Christian Reformed community. This apathy Barendrecht is fighting valiantly.

I have corresponded somewhat with Mr. Barendrecht concerning World of Young Writers, and although we have never met personally, we have gotten to know each other somewhat through our letters.

For that reason I would rather not write an impersonal review of SOMEWHERE A CHILD IS CRYING. . . , a booklet containing six poems and three short stories. Instead, I shall write this review in the form of an open letter to Mr. Barendrecht.

Before getting to the booklet itself, however, I would like to discuss several matters concerning the nature of Christian art, since Mr. Barendrecht is not only a fellow poet, but a fellow Chris-

tian as well. He has written briefly about these matters in a review of SIX DAYS in the Dec. 2, 1971 issue of CALVINIST-CONTACT.

Dear Cor,

In your review of SIX DAYS you have said, "There is poetry in SIX DAYS which CAN BE Christian. I simply have no valid test by which to judge whether it is or not, if that test is different from the test of any good literary art."

This statement implies, of course, that it is difficult and perhaps unnecessary to decide whether poetry is Christian or not. One can only decide whether or not it is good literary art.

Unless I misread you, Cor, in the same review you give your definition of Christian poetry: "Each poem is an individual creation by a human being who writes poetry and happens to be Christian."

In other words, you imply that there is nothing INHERENT WITHIN a poem which makes it Christian. Simply, a Christian poem is one written by a person who happens to be Christian."

Here you come very close to the position of Virginia Mollenkott, who has edited an anthology of "Christian poetry" entitled ADAM AMONG THE TELEVISION TREES.

In her introduction to the book, Mollenkott states, "I believe that only people can be Christian: only people can respond to the personality of the Lord Jesus Christ. It is impossible, in any careful sense of the word, to find a CHRISTIAN poem — why not a Christian spoon or a Christian piano?"

How then did Mollenkott decide what was Christian poetry? She says, "I took the poets' word for it. If they were willing to denominate themselves as Christian poets, and if their poetry seemed

meaningful and technically worthy, they were in."

Now, I don't know if you've read ADAM AMONG THE TELEVISION TREES, Cor, but in any case, your theory of Christian poetry comes dangerously close to that of Mollenkott.

It is a position that cannot be held consistently, Cor, for it leads to contradiction. You demonstrate this contradiction in your review, for immediately after you have asserted that it is only through the POET that one can decide whether poetry is Christian, you plead, ". . . if we let each poem speak for itself, we will avoid any attempt to pigeon-hole the work. . . The test of the poetry of SIX DAYS is the poetry itself."

That you want to avoid "pigeon-holing" poetry, as you put it Cor, is striking. You want to speak of "romantic, naturalistic, realistic, or even Christian - realistic" poetry. You only want to judge whether poetry is good or bad in terms of technical excellence.

That is not good enough for a Christian audience. Although I admire your striving for artistic excellence, it is not good enough to say that a Christian poem is simply one written by a person who "happens to be Christian."

Would you say that a Christian act is one done by a person who "happens to be Christian?" Would you say that a Christian theory of economics is simply one done by a person who "happens to be Christian?" Would you say that Christian education occurs automatically as soon as the person at the head of the class is one who "happens to be Christian?"

But how would these be different then from acts, theories of economics, and education performed by a non-Christian? Or would they be the same?

Wouldn't you say that there must be something INHERENT WITHIN the act, theory of economics, education, and poem, which makes them Christian, something fundamentally different from non-Christian works?

I take you at your word—let's talk about the poem itself, its particular motivating spirit, and see whether it be of God or not. But then let's also forget this talk of a Christian poem being one written by a person who "happens to be Christian," as if it were the person, not the poem itself, which made the difference.

But enough of that, I should get around to your booklet, I'm glad I had the opportunity to read it, because I appreciate your work.

Let me talk about the poems first. "Sunrise" I found the best poem, primarily because of the uniqueness of the imagery. I don't know how many poems I've read about sunrise, each as trite as the next, but yours is fresh, mainly because the central metaphor is startlingly new. Your image of the bride occurs in other places in the booklet, and is a beautiful Biblical image.

"Footprints Unseen" I find a very private poem. You know what you're trying to accomplish, I'm sure, but I doubt whether you've managed to let the reader share your thoughts.

Both "Between the Lines" and "Edge City" I found too didactic, too much without imagery. The thoughts in both poems is valid, but it is striking that in these two poems, perhaps your strongest attempt at Christian poetry, you don't fully succeed. Except, perhaps, for "Christmas" and "On the Beach," two fine Christian poems.

Of your three stories, I thought "The Green Hand" was the best. It is structured well — it reminds me of the stories of Flannery O'Connor, a Roman Catholic writer. I have a question about the story, though. You present Miss Arlene Evans as a positivistic biology teacher. For her, biology is biology, and should not deal with questions of philosophy or religion. Through the questioning of a student in the class, she comes to realize that plants are not the final purpose of life, and

that there are other questions one must deal with. But at the end of the story, you've made Miss Evans only a little more sensitive to the needs of other human beings. She still feels biology is biology, and philosophy is philosophy. In other words, a central conflict of the story has not been resolved.

Your other major story, "D-Day," gives a good picture of what it's like to live in an occupied country. It also presents well the agonizing message the young man must bring to his friend. The major drawback of the story, though, is a recurring looseness of direction. "There was. . ." it's a very weak construction. For instance, instead of saying "There was mud and dead leaves all over the boot," why not say "Mud and dead leaves covered the boot." "Was" and "were" are always weak verbs. This sounds finicky, I know, but this is only an example of the looseness of diction occurring throughout the story.

Perhaps a consistent type size would have improved the appearance of the booklet, Cor. I notice three or four different types especially in the opening pages.

In your latest letter to me you mention that you feel your last work already surpasses that contained in SOMEWHERE A CHILD IS CRYING. . . Great! Because I feel that your work can be of immense benefit to the Christian community.

I hope my comments in this review spur you on. As a matter of fact, it's only because I appreciate your work and see promise and accomplishment in it that I dare to be critical.

Cordially, Hugh
REPLY

Some day I hope to find the time to reply to Mr. Cook's open letter. As the present time I am preoccupied with the actual writing of poetry and a novelette.

If other readers or writers wish to voice their opinion on the subject of defining "Christian art", I would be glad to make space available for that purpose, provided such letters remain within a 400 word limit and confine themselves to the issue.

The poetry anthology edited by Prof. Mollenkott will be reviewed in this paper as soon as a review copy arrives.

Cor. W. Barendrecht



From the Mailbox

UNEASY ABOUT THROWING OUT LETTERS

Dear Sir:

It was with interest that I read your "Into Your Mailbox Creep" in C.C. of January. When my husband died five years ago, I had the up- ment. With the rent thereo-

working part time I try to make things meet.

First comes our local church, then quotes and the Christian school. By then I am nearly at the end of the rope. But in comes one envelope after another. All contain letters asking for support. I just don't have all that money, and yet, when I throw them out, I feel uneasy. I have asked myself too, "Why do they send letters, if they are on the quota list?"

With warmest greetings,

A Reader

(Name withheld by request).

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- Display
- Bottle
- Breakers
- King Lear's daughter
- Angry
- Counterpart
- Hodges
- Fuel
- Mend
- Dance
- Chalice
- Tiny
- Supple
- Now
- Laundry product
- Bare
- Lake of the
- Greek letter
- Combining form: new
- Gun (sl.)
- telescope
- Energy
- Crowd
- Deceives (inf.)
- Short composition
- Drinks

DOWN

- Swallow
- Mata
- Egg-shaped
- Moist
- Printer's frame
- Moon vehicle

7. Moslem officers

8. Seasoning

9. Recognized

11. Type of lily

17. Lofty mountain

19. Exclamation

20. Particles

21. Vestment

22. Small measure

23. Consumed

25. Fish

26. Sailor (inf.)

27. Catch someone's

29. Thrift

32. Garden tool

35. Discard

36. Scottish-Gaelic

37. Marbles

38. Girl's name (poss.)

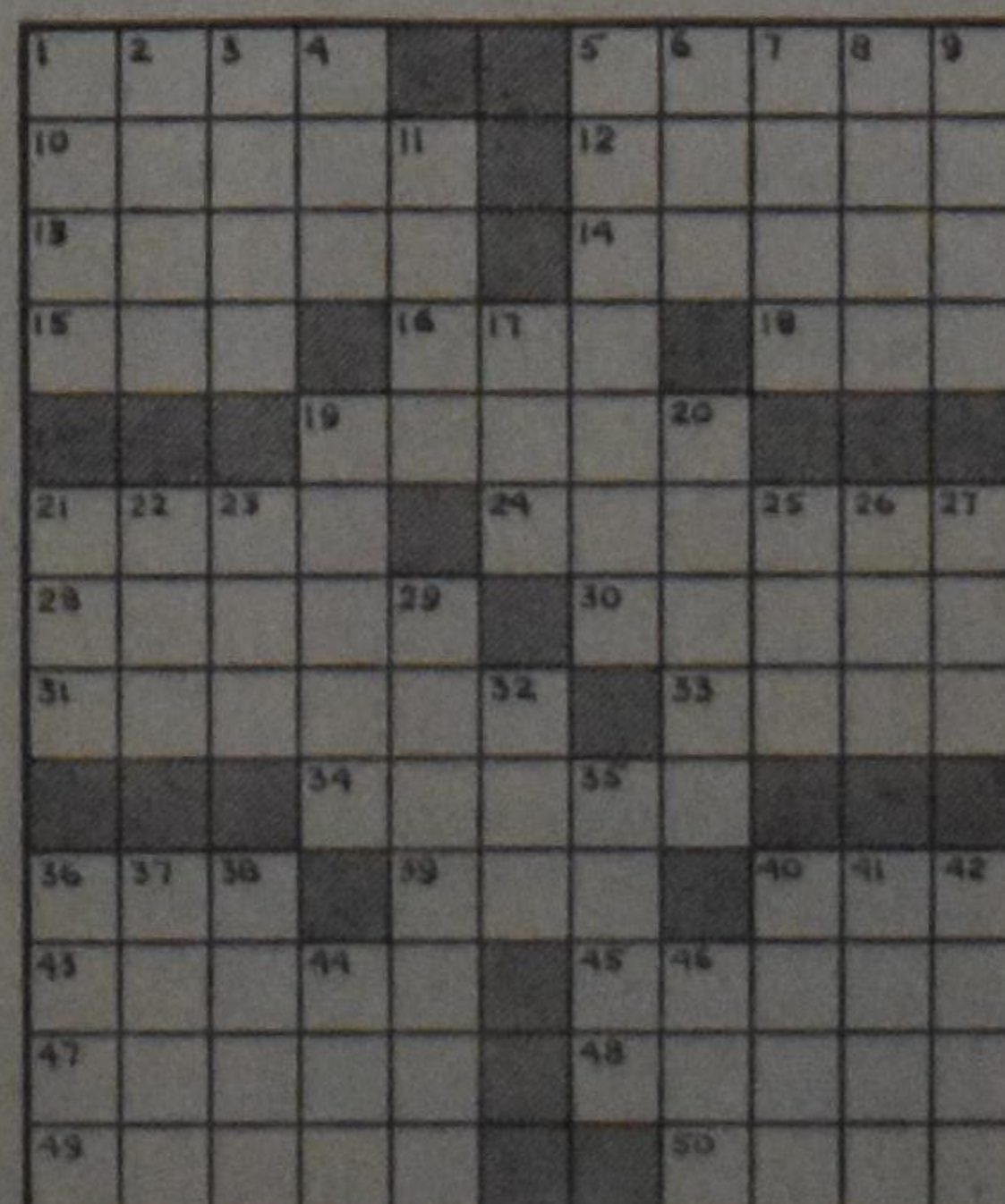
40. Alumnus (inf.)

41. Highest point

42. Hardy heroine

44. Man's name

46. Palm leaf



SOLUTION

to previous

Crossword Puzzle

J. J. Bout.



THE WORLD AROUND US

The Fight for Peace

Judging from President Nixon's State of the Union message, and from the new U.S. budget, it is going to cost more to find the elusive peace which statesmen say they are seeking so earnestly. That for the first time in 20 years the defence expenditures will not be the highest post on the budget can be seen as an improvement, but that one can only talk about peace when one has the strongest weapons suggests that certain people still think in terms of the cold war of the fifties. Everyone knows that the weapons now in existence are powerful enough to destroy all life on this planet with plenty of atomic bombs to spare. The question arises why it is then necessary to manufacture still more weapons. The answer is always that the other side had developed new defences against our weapons, or has perfected a new weapon against which we have no defence. And so we keep on building and no one has any idea where it is going to end. Perhaps it is of interest to have a look at what is presently available for the 'defence' of North America, and what the Russians have for the 'defence' of their country.

If one only reads the information given out by NATO Headquarters in Brussels it would seem that the Russian fleet has just about surrounded Western Europe via the Mediterranean and the North Atlantic. According to Defence Secretary Laird the mighty Russian SS-9 ICBM poses a definite threat to the hardened silos wherein the American anti-ICBMs are housed. The British publication, *Jane's Weapon Systems*, stated two months ago that the Russians had gained the initiative in the development of new weapons such as the anti-ICBM, supersonic long range manned bombers flying at very low heights (so that radar cannot pick them up), and radar mounted in planes. Other sources point out that the West has no answer for the Russian short range naval missile Styx (which sank the Israeli torpedo boat Eilat in October 1967), nor the new SA-3 anti air missile now used along the Suez canal. Add to this the expectation of many that by 1974 the Russians will have caught up with the Polaris development, and that the East European forces have three times as many tanks and twice as many planes as the Western European Nato forces and it all looks very bad for us. While the West is worried about the generation gap and the findings by the Club of Rome, there is some evil spirit in the Kremlin who is planning our end.

The picture becomes much more balanced when the other side of the coin is considered. The Russians are as least as afraid of America as the other way around and for good reasons. The U.S. has not increased its arsenal numerically in the last few years but it has introduced technical refinements which have greatly increased the striking power of its arsenal. The roughly 1,000 solid fuel Minuteman are being changed over to Minuteman-3 types (of which there are now about 100) which have MIRV war heads. This means that each war head can be guided independently and accurately onto an enemy target. The Russian SS-11 and SS-13 missiles (also about 1,000) solid fueled and fired from hardened silos) only have MRV warheads. This means that they cannot be aimed independently. Similarly, if by 1974 the Russians will have as many atomic powered submarines as the U.S.,

and even if this Y class submarine each with 16 ballistic missiles with a range of 2,500 kilometers would equal the U.S. Polaris fleet, they would still be behind. The U.S. is now switching over to the Poseidon missile which has MIRV warheads and a greater range. The heart of Russia can now be reached with these weapons fired from the Mediterranean or the Gulf of Arabia.

The Russians are ahead in the development of the supersonic bomber which is based on their supersonic transport and passenger plane, the TU-144. This aircraft could reach the U.S. and could fly so low (about 100 feet) that it would escape radar detection and anti aircraft missiles. On the other hand, the Russians look with fear to the many aircraft carriers the U.S. possesses. They themselves do not have any; they only have two helicopter carriers. In spite of all the publication given to the Russian fleets in the Mediterranean and the Indian Ocean, the Americans are far more mobile and dangerous with their carriers which allows them to launch aircraft from any place they please while the Soviet is tied to fixed bases.

America finds it important to prevent the Soviet acquisition of land bases. Consequently the whole trouble about Malta, which Great Britain is willing to give up if it cannot have it for what it considers a reasonable price. At the time this is written there is still no final decision about Malta, but the fact that Premier Minto was reconsidering the higher price the Nato forces were willing to pay indicates that the West is willing to pay out a considerable sum to prevent Russia from gaining another land base.

There is little point in enumerating more weapons from either side and comparing their relative value. In general the U.S. is stronger and more flexible in offensive weapons. The Soviet land forces and those of its East European allies are stronger than those of Nato, but the latter has twice as many strategic atomic weapons at its disposal. Even so, the Soviet Union views Western Europe as a pawn in case the U.S. attacks because the greater strength and speed of the Soviet armies could quite conceivably take Europe. The U.S. would then have to send in land forces because with atomic missiles millions of West Europeans would also lose their lives.

Considering all the weapons now available it seems ludicrous to talk about peace via the method of more arms. In official and unofficial publications, both camps consider the other side to be naturally aggressive and expansion minded. As long as this belief persists, and as long as both camps keep building more weapons, there is very little chance that a genuine peace will ever come about. Nixon may even believe himself when he says that he needs a stronger defensive force in order to reach peaceful agreements with the communist powers, but they from their side will say, and do, the same thing. Each will try to deal from a position of strength and this can only be achieved by increasing defence expenditures. Mutual trust plays no role in this arrangement, but it is only through trust that the two sides will ever achieve this elusive peace.

The Political Parties in Canada

(1)

By J. HOFSTEE

It is generally expected that sometime this year there will be a federal election in Canada. Once again Canadians will go to the polls to elect their member of parliament and determine which of the four parties, Liberal, Progressive Conservative, New Democrat or Social Credit will form the government.

As a background to the coming election, this series of articles will take a look at the various parties: their history, principles, philosophy and policies. The first article will deal with general observations which apply to all parties, while later articles will deal with each of the parties.

Canada is a vast and varied country. The population is not one whole, but varies widely; it is both urban and rural, it is rich and poor; there are old established families and recent immigrants, there are the English and the French. Political parties, and especially their leaders, have as their aim to obtain the power and form a government. To get into power, a party must attract a lot of followers of such a wide variety of attitudes and convictions, it cannot have a very definite set of principles or policies. This is especially true of the two major parties. These two parties have been described as great, nationwide, easygoing, omnibus vehicles which must emphasize the modest but essential virtues of moderation and compromise. For this reason none of the present political parties can meet the Christian concept of government.

churches. The great problems of Navajoland today seem to aid the cause of Christianity. An increase in education has brought a huge generation gap between the old and the new and between the educated and uneducated Navajo. There is much social disorganization within the tribe. A life of frustration often results into drinking problems. The problem of drinking is fantastic among all Indians today including the Navajo. The reports of suffering are very low. Issues for which no common denominator can be found tend to be evaded or solutions postponed.

It has also been noted that on a specific issue, the differences between the major political parties is likely more a difference on how important the party finds the issue than a basic difference. There is usually more difference between the groups within each party than a public difference between the parties.

In all, we can conclude that the major parties will keep their principles as vague as possible and avoid division. The parties compete for the political centre, they must unify, and therefore they

must compromise. Radical parties of the right and left are almost unknown in Canada, and those that do exist begin to compromise when they obtain power.

Another fact which stems from Canada's being a wide and varied country is the importance of certain provinces. Quebec and Ontario have the heaviest concentration of industry and population. To run and win an election, a party must gain widespread support in at least one of these provinces. It must have financial support from the businessmen in order to get money to run the election, and support of the voters to get elected. Quebec elects 65 of the 265 MP's in the House of Commons and Ontario more than that. With only two exceptions since 1867, it has been the party that won Quebec that has won the election. Hence the saying: "As Quebec goes, so goes Canada."

The other provinces can usually be won over by a process of political and economic bargaining.

The lack of any rigid doctrine or principles in the major parties expresses itself also in other ways. The parties are more often followers of popular opinion than that they shape it. An example at present is the nationalistic mood in Canada. There is a rising tide of popular Canadian nationalism in the country, but the Liberal government under Pierre Trudeau has not taken definite major action yet. The government has been sitting on several reports dealing with foreign control of Canadian industry. Only because of the difficulties imposed by the United States' import surcharges last fall at the government leaders expressed indication that the ties with the United States may be loosened.

of visitation of their habit of coming with this, the major parties have "camped the smaller, newer parties families and make popular, rascals (new policies). The small parties have little to lose, and much to gain if they can obtain public tance of their policies. But it has been the habit of the major parties to take over the innovations proposed by the small parties when the time was ripe. Most of the social welfare measures came about as a result of the influence of the small parties, but was put into law by the major parties. For instance, Family Allowances were long a proposal of the NDP (CCF), were taken over as policy of the Conservatives for an election issue, and were started by the Liberals under Mackenzie King.

Because there are no principles to tell where the party stands or where it is heading, the leader of a party becomes very important. It is to him that everyone looks — he is the party. The party stands

for what he stands for, and his pronouncements become party dogma. "The Chief" is the mainspring of the machine, and absolute power to formulate policy is in his hands. It is his personality that holds the cabinet and the party together. Even within the cabinet many different interests and sections are requested and the party leader must command the support of all of them. He must be able to reconcile the differences, work out compromises, and pretensions. The party reciprocates by giving such men its continuing support. The

position of the leader who is successful in achieving party unity and winning national power is remarkably secure.

As Canada is a country with two major races, the leadership of the parties must reflect this. Especially the Liberal Party has had leaders both from English and French Canada. The most successful prime ministers have been those who have had strong lieutenants from the other major language group. Partly the reason that the Conservatives have been unable to hold power for long in the last seventy-five years is that the Conservative leaders have been unable to find strong lieutenants from Quebec.

As the major parties do not have any basic differences in principle, Canadians vote for the party whose leader comes across best. The leader and party that are in

tune with the national mood obtain power, and stay in power until the national mood changes. We have seen this in the elections of 1957 and 1958 when John Diefenbaker caught the national mood, and again with the election of Trudeau in 1968.

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wrapped up in her memories. She remembered how Brian had come into the room and quietly explained that he thought it better for all of them to go upstairs.

"Not that I expect anything serious, but just in case," he added with a smile. His calm persuasion was not without effect.

And so the trek upstairs began. Ellen had posted herself at the top of the stairway with one of the oil-lamps and guided everybody to the third floor which really was nothing more than a huge attic.

It had taken a long time before they all had found their way up. Meanwhile, Ellen had glanced through a window.

As always when she thought of that particular moment, tension gripped her. She had seen the frenzied water come towards the house, churning and foamy at the crests of its waves.

And after all these years she still felt utter amazement at the fact that she hadn't cried out, that she had not even been frightened.

She had again reached out to the many old people to help them mount the last few steps, without realizing that for those still waiting downstairs, Brian among them it would be a race with time.

Finally the end of the line-up came into sight.

Then it happened.

With a loud bang the backdoor burst open and the water came rushing in, greedily looking for more ground to cover.

Brian and the last neighbour jumped together on the narrow stairway. They joined Ellen and the three of them just stood there for a while, watching the water rising rapidly, climbing the walls like a mad monster.

Then Brian and Ellen turned away and took their children from their cribs. They wrapped them in a blanket and took them to the attic.

(To be continued.)

WHEN THE DIKES GAVE WAY

By ALICE LOS

Introduction

The month of February marks the passing of another year since a disastrous flood hit Holland in 1953. Countless people will painfully remember this. However, life speeds on and many others tend to forget. Therefore I have tried to relate some personal memories of those days and I hope these reflections will also attract the attention of the younger generation. Then, I think, this narrative will have best served its purpose.

Ellen van Laar was sitting in the kitchen of her comfortable Canadian home. Her eyes gazed through the window without seeing the enchanting scenery of snow-covered fields. Instead, she was looking at a hundred pictures which her memory projected on the screen of her mind. It was January 31st and from the moment she realized this Ellen had been reliving those dreadful days in the winter of 1953. She sipped her coffee without tasting it and tried to bring some order into her recollections.

They had been living on the island of Overflakkee in their native Holland for the better part of three years at that time; she, her husband Brian who was a minister, and their two very young children. They were serving their first congregation in that charming little fishing village which nestled itself in the protective arms of several dikes. In that year January 31st fell on a Saturday. The weather was stormy but that was not an uncommon phenomenon for people who lived so close to the sea. They went about their business as usual, preparing themselves for the Sunday. Windows were washed and sidewalks scrubbed. Ellen too had allowed herself to be caught up in that seemingly inevitable pattern. She smiled wryly now, thinking back. The irony of it all! Cleaning and polishing those trifling material things which were doomed to be destroyed that very night.

She recalled how she had paused to look outside, after she had heard the quaint old "tram" with the steam-engine arrive at the station with much huffing and puffing, to see who had all come home from the mainland to spend the week-end home. It was one of the small pleasures she indulged in since life on the island tended to be a bit monotonous. Also, she

knew most of these people and was frankly interested in their comings and goings. Ellen sighed when she remembered how she had waved to some friends among the small band of home-comers and how none of them at that moment had been aware of the ordeal that awaited them.

Evening came and the wind grew stronger. People gathered around their stoves, feeling snug and warm in the intimacy of their livingrooms. Ellen had tucked in her two little girls as usual and when later on she and Brian went to bed they wondered whether they would be able to sleep through all the racket of rattling doors and windows. But they were young and soon fell sound asleep.

At three o'clock they woke up with a start. Above the tumult of the raging storm they heard the eerie, uninterrupted whine of the fire alarm. Underneath their window people hurried through the street. The doorbell rang. They dressed hastily and went downstairs. Their neighbour was waiting on the doorstep. He tried to be casual as he warned them about the impending danger of a flood but did not quite succeed. His wife was sick and he had asked Brian and Ellen if they would mind to give them shelter for the rest of the night. The parsonage stood three stories high and they would feel much safer there than in their own house which was one

of a long row of very low and humble dwellings.

By the time he came back carrying his wife, a steady stream of neighbours had come for refuge and while Brian stood in the open door, trying to assess the situation and calling out to passers-by, Ellen made her guests as comfortable as she possibly could.

Soon enough she ran out of chairs. It didn't matter. The men were restless and preferred to pace the floor. They tried to reassure one another and themselves. Surely the dikes would be strong enough! At worst people would get their feet wet. . . . Bravely they tried to keep their anxiety to themselves. Most mothers with sleepy children gathered around them had found a place to sit and for the older folks of which there were a good many, the chairs closest to the stove had been reserved.

Suddenly, the lights went out which brought about a stunned silence followed by nervous confusion. Matches flickered on and off in the dark and then it appeared that some men indeed had been expediting trouble. A few oil-lamps were produced, seemingly out of nowhere but evidently brought along by some of the unexpected guests. Everybody felt better again when their soft yellow light filled the rooms.

Ellen put down her coffee cup absentmindedly. She was totally

Lambert Huizingh

Accredited Public Accountant and Auditor Commissioner for taking Affidavits

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We were doubly blessed by the Lord, with the birth of our first children, twin girls,

HENRIETTA JOYCE

&

JEANETTE WILMA

Born January 26, 1972.

Their grateful parents:

Bert & Tina Visscher
(née Vanderlaan).

R.R. #1,
Hay P.O., Ont.

Thanks be to God, the Giver of all life. He has made us grateful and happy with the birth of our son,

WILLIAM

a brother for Deanna and Lisa.

Wytse and Joanne van Dijk
(née Buesink).

January 18, 1972.
Sioux Center, Iowa.

With thankfulness unto God the Giver and Provider of life, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,

HENDRIK VERBURG

and

JOHANNA VERBURG-SOETENS
on Friday, February 18, 1972.

Peter and Doris Verburg

(grandchildren:

Michael & Christine)

Lydia Verburg

Ps. 23:1, "The Lord is my Shepherd, I shall not want."
1176 Bellview Cres.,
Burlington, Ontario.

On Monday, February 21, 1972, we thankfully celebrate with our parents,

RUDOLF ENTER

and

TRYNTJE ENTER-BOSMA

the 25th anniversary of their wedding.

God had made His providence evident in these years, and we pray and trust that He will continue His blessings in the future, according to His wisdom.

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."
(Psalm 89:1)

Margaret

Rudolf (Jr.)

Catherine

8 Stewart Avenue,
Rexdale, Ontario.

After some time of illness, it pleased the Lord to take unto Himself, our beloved husband, father and grandfather,

PETER VALK,

at the age of 58 years.

We are comforted by the knowledge that an eternal home in heaven awaits all who believe in the Lord Jesus Christ.

Smithers, B.C.:

Margaret Valk-Kraay,

Edmonton, Alta.:

Philip & Hanny Valk-Weys.

Calgary, Alta.:

Kees & Trudy Valk-Lammers.

Smithers, B.C.:

John & Helen

Veerbeek-Valk.

Lower Post, B.C.:

Peter & Florence

Valk-Flemming.

Edmonton, Alta.:

Frans & Els Valk-Kwikkel.

Edmonton, Alta.:

Thea Valk.

Smithers, B.C.:

Margaret Valk.

10 grandchildren.

January 31, 1972.

In the early morning hours of Monday, January 31st, 1972, after a short illness, our beloved pastor

REV. HENRY A.
VENEMA

was taken away from us by the Lord.

His time of faithful service in the Second Christian Reformed Church of Sarnia, Ont. was only 16 months.

May the Lord graciously sustain Mrs. Venema and the children in their sorrow and in the future.

The congregation and Consistory of the Second Christian Reformed Church of Sarnia, Ont.

On January 31, 1972 our God and Father suddenly took from our fellowship to Himself our counsellor

REV. H. VENEMA

Our heartfelt sympathy and prayers are with Mrs. Venema and the children. May God our Father in Jesus Christ continually be their comfort and strength.

Consistory of the

Forest, Ont.

Chr. Ref. Church.

The consistory and congregation of the West End Christian Reformed Church of Edmonton were saddened and shocked by the sudden passing of one of her former pastors, the late

REV. H. A. VENEMA

In deep gratitude to God we recall the intensity of his labours on behalf of the Kingdom of our Lord Jesus Christ in the midst of our congregation and community.

We are thankful that God provided His ministries to us through this servant. We commend Mrs. Venema and family to the care of our Heavenly Father.

West End Christian Reformed Church,
Edmonton.

Wij betuigen ons hartelijk meeleven met Mrs. T. Ouweland en haar kinderen in hun droefheid door het overlijden van man en vader

Mr. TEUN OUWEHAND

Trooste de Here hen in dit zware verlies met Zijn Woord en Beloften.

De Hollandse Vrouwen Vereniging "Tyfena en Tryfosa", Hamilton, Ont.

Vanuit Holland ontvingen wij het droeve bericht, dat op 2 februari 1972 de Here in Zijn Heerlijkheid heeft opgenomen onze innig geliefde vader, groot- en overgrootvader

THOMAS JANZ.
HIEMSTRA,

weduwnaar van Hiltje de Beer sinds 1948, in de gezegende ouderdom van 85 jaar.

Nu zal ik voor de weldaan die ik genoot aan Hem naar mijn gelofte eer bewijzen.

Hem onder al zijn gunstgenoten prijzen. Hoe kost'lijk is in 'a Heren oog hun dood.

(Psalm 116:8)

Wael en Naenke

Cuperus-Hiemstra,

Dokkum.

Jan en Griet

Hiemstra-Hoekstra,

Leeuwarden.

Jan en Tijs

Dam-Hiemstra,

Dokkum.

Henk en Trien

Metselaar-Hiemstra,

Oshawa, Ont.

Goatze en Tjitske

Hiemstra-Hiemstra,

Delfzijl.

Atze en Corrie

Hiemstra-Pasveer,

Emmen.

Kinderen, kleinkinderen en achterkleinkinderen.

1442 Evangeline Dr.,
Oshawa, Ont.

Op 1 februari 1972 is in zijn Here ontslapen onze lieve man, vader en grootvader

WILHELMUS JACOBUS
HOFF,

op de leeftijd van 64 jaar.

Wij zijn verdrietig omdat wij hem missen, maar blij dat de Here hem uit zijn lijden verlost.

Zondag 1 (Heidelb. Cat.)

Zijn vrouw:

Antoinetta Hoff-Sneep

Zijn kinderen:

Marion en Bill Hart

Bill

Elizabeth

Janice

Zijn kleinkinderen:

Mark, Ingrid en Michelle

De begrafenis heeft plaats gevonden op vrijdag 4 februari om 13.00 uur in Toronto.

75 Havenbrook Boulevard,
Willowdale, Ontario.

In Jezus ontslapen op 4 februari 1972 onze zeer geliefde vrouw en zorgzame moeder

Mrs. JOHANNA
BERENDINA FLIM,
geb. DE BINK,

in de ouderdom van 70 jaar.

Joh. 14:1-3.

Haar bedroefde man en kinderen:

G. H. Flim,

505 Colborne W.,

Whitby, Ont.

Alie en Ike Dykstra,

Orono, Ont.

Dien Oudyk,

Pine Rest,

Grand Rapids, Mich.

Flora en Henk Flim,

Oshawa, Ont.

Berta en Albert Hosmar,

Whitby, Ont.

Ann en George Flim,

Iron Springs, Alta.

Jenny en Cameron

Luinell,

Woodstock, Ont.

Joanne en Fred Wind,

Oshawa, Ont.

en 25 kleinkinderen.

Beveel gerust uw wegen

Al wat u 't harte deert

Der trouwe hoed' en zegen

Van Hem, Die 't al regeert.

Die wolken, lucht en winden

Wijst spoor en loop en baan,

Zal ook wel wegen vinden

Waarlangs uw voet kan

gaan.

Op vrijdag 4 februari 1972

heeft de Here na een kort-

stondige ziekte tot Zich ge-

nommen ons trouw medelid

Mrs. G. H. FLIM

Geve de Here Zijn onmis-

bare troost aan haar man en

kinderen.

Johannes 11:25 en 26.

Namens de Holl. Vr. Ver.

"Maria en Martha",

Whitby, Ont.

Wanted:

YOUNG, SINGLE MAN

on dairy farm in Okanagan Valley. Apply Peter Hamming, R.R. #2, Lumley, B.C. Phone 547-6133.

MOOIE WINDMOLEN

TE KOOP

Hamilton district. Schrijf voor inlichtingen aan #3019, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Christian Reformed family, living in a small village in south-western Ontario, is in urgent need for a

HOUSEKEEPER

This may be for a prolonged period of time. So we need someone who is able to take complete charge. 5 Children from 1½ to 11 yrs. Housekeeper to live in in new home with all conveniences. Letters under No. 3018, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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seeks 2 or 3 year contract with reliable firm hauling in Ontario and Quebec. Clarence DeVries, R.R. 1, Vineland Station, Ont. Phone 562-4842.

Suddenly the Lord took unto Himself our brother in the Lord

HENRY ZANTINGH,

husband of our board member Trudy Zantingh, father of Kenneth and Caroline.

Henry confessed his faith before men, and: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." - Matth. 10:32.

As for Trudy and the children, the Lord says: "I will never leave thee, nor forsake thee." Hebr. 13:5b.

The Ladies Soc. "Esther",
Cobourg, Ont.

February 5th, 1972.

From Australia we received word of the unexpected death, due to a tragic accident, of our beloved father and grandfather

REV. JAN ADRIAAN
SCHEP, Th.D.

on Sunday, February 6, 1972 at the age of 75.

He experienced "a joy unspeakable and full of glory".

Psalm 23:6b, "And I shall dwell in the House of the Lord forever."

Burlington, Ont.:

Albert & Helen

Lunshof

Andrew

Marlene

Pat

Bill

Christy.

FEBRUARY SPECIAL —

SIMPLICITY automatic washer and dryer in colour (avocado). Both for \$459.00 (save \$50) — includes delivery and demonstrating — and Simplicity's 5-year warranty. Also low prices on Washer-spinners — Wringerwasher — Dryers. BROUWER ELECTRIC, 13 Maple Ave., Grimsby, 945-8607.

Due to the illness of a staff member we require immediately a temporary

TEACHER

for grade 3 and 4. Please apply to Timothy Chr. School, H. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, Ont.

Widower (Christian Reformed) with four children, in good financial position, would like to take up

CONTACT

with lady aged 35-40, willing to share with him life and service to God together in the future. As much information as possible about interests would be welcome. All correspondents will be held in strict confidence. Correspondence address: P.O. Box 5453, Station E, Edmonton, Alta.

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close to Nanticoke Hydro Plant, S.W. Ontario. 2 Dwellings, 3-piece bath, oil heat, good buildings. Write to No. 3016, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

3-Bedroom, unfurnished

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VAN DOMINEES EN GEMEENTEN

(Vervolg van blz. 5)

volgen het eerste vers van de eerste psalm:

Die niet en gaat in der godlozen raad,
Die op den weg des zondaars niet en staat,
Die niet en zit bij den spotters onreine,
Maar dag en nacht heeft in Gods wet alleene
Al zijnen lust, ja spreekt: "daarvan eenpaar,
Die mens is welgelukzalig voorwaar.

Het was inderdaad vaak niet meer dan kreupelrijm, doch de in-

HELP WANTED ON FRUIT FARM

Chauffeur's licence required. 2-Bedroom apartment available. Close to work. Contact: Evert Jagt, 457 Main St. W., Grimsby, Ont. or phone 945-8155.

For rent:

3-BEDROOM APARTMENT

Available April 1. Please contact Mr. A. Bremer, 241 Federal St., Stoney Creek or phone 662-6368.

A Tale of a Teacher

Teaching is fun. Despite the many hideous first - year blunders, near - disasters, and a half-finished school, teaching has provided stimulation for at least one teacher.

The first day of school is the most nerve - wrecking, but the most educational as well (for the teacher mainly). Teacher receives the "new" kids and forces confidence into her smile while addressing the child - delivering parents. In the process she might grab a willing five - year - old to show off that she is quite sure of herself. But her zeal is prematurely checked by an anxious parent.

"Not her yet, she doesn't go until next year."

"Oh my, but she is so nice and BIG! She looks so SMART!" Thus she butters up the mother to cover up her own ignorance.

The first - graders are shivering and teacher is shivering with them. If they only knew that she is as scared as they are, it would ease their anxiety, or perhaps aggravate it. Teacher does not find out what it would do, for she hides her nerves quite well behind busy gestures.

Since the school is newly built and the toilets have not been put in yet, there is the problem of the bathroom parade to the out-houses. Nerves make water run faster, and since late summer rains have puddled up the unfinished school yard, many muddy journeys have to be made. Some children revel in the fun outside, but it is a deterrent to others. Joey does not like the whole business. He is scared, but nature tells him that he must be brave, or else accidents will happen. Finally his hand goes up.

"Teacher," he squeaks, "I have to go poop."

"But why don't you go, Joey? Hurry!"

"I'm afraid of the hole you have to sit on."

Teacher wracks her brain for an on - the - spot solution, while Joey's face is growing red.

"Go and ask your big brother to hold you." Off goes Joey. Teacher feels guilty, but she must not leave her class at this time. The children may run wild. She hasn't got them trained yet, nor indoctrinated with her authority.

World-Wide Exchange of Missionaries Proposed

Cincinnati (EP) — A Baptist leader from Nigeria has proposed a world - wide exchange of missionaries as a form of "cross fertilization" which would offer new growth potential for Christianity.

The West has much to gain from the vitality of the newer Christians in the "Third World" of Asia and Africa, stated Dr. J. T. Ayorinde, general secretary of the Nigerian Baptist Convention and vice president of the Baptist World Alliance. He said Western missionaries, on the other hand, are needed abroad because of their skills and resources.

President Honors Brave Postman

Daly City, Calif. (EP) — An "impossible" feat won U.S. Postman Abel Delgado congratulations from his superiors and a Presidential citation from Richard Nixon.

"I just prayed to God I could do it," said the humble Delgado. "Where I got the strength... I'll never know."

The strapping six-footer former Marine was making his rounds when he watched horrified as a heavy Cadillac car slipped off a jack and pinned Ernesto Abuyen beneath it.

Throwing down his mail sack Delgado grabbed the back of the car and lifted it high enough off the ground for his friend to scramble out from under.

for a walk down to the river. Fed up with books and chalky hands, teacher agrees.

Teachers going for walks with their children should be endowed with thirty-seven arms and thirty-seven hands. Having only two of each gives teacher many problems which must be handled in a Christian way.

Finally they are off, some running, others stumbling and falling all the time. A set of six extra eyes would have been a handy safety device. With only two, one on each side of her nose, and both inconveniently looking in one direction, teacher is completely ignorant of what Fred is about to do. He bends over, grabs a handful of the last slushy snow, rolls it into a ball and flings it forcefully towards her. It hits her ear and she turns her head. For two minutes she only stares. Then she realizes that she must DO something. The first and most evil idea that comes to her mind is to lift Fred up and lower him in the excavation near at hand. The children in the meantime are gasping and mumbling and they expect monstrous things to happen. With heroic self-control, mainly due to her state of near speechlessness, teacher only says, as menacingly as possible, "FRED!"

Then she promises Fred several awful things when they get back to class. As they continue on their way, teacher with her ear still red, the children are respectfully subdued. Teacher is puzzled as to what twist of psychology made Fred do such an unexpected thing. He is always a good boy. She hopes that he really meant to throw the ball at someone else. His older sister, maybe?

Yes, teaching is fun. It is hard work and many teachers clamor for more pay. Most of them really deserve it, for their task is done excellently. This teacher feels that she has enough. She does not dare to ask for more. The board might check more carefully into her work and teaching habits, and the result could be a wage reduction.

No, this teacher will be silent and content with what she gets. It really is enough. The balance of her salary comes in the form of an adoring face lifted up to her, two admiring eyes and a mouth that says,

"When I grow up I want to be a teacher just like you!"

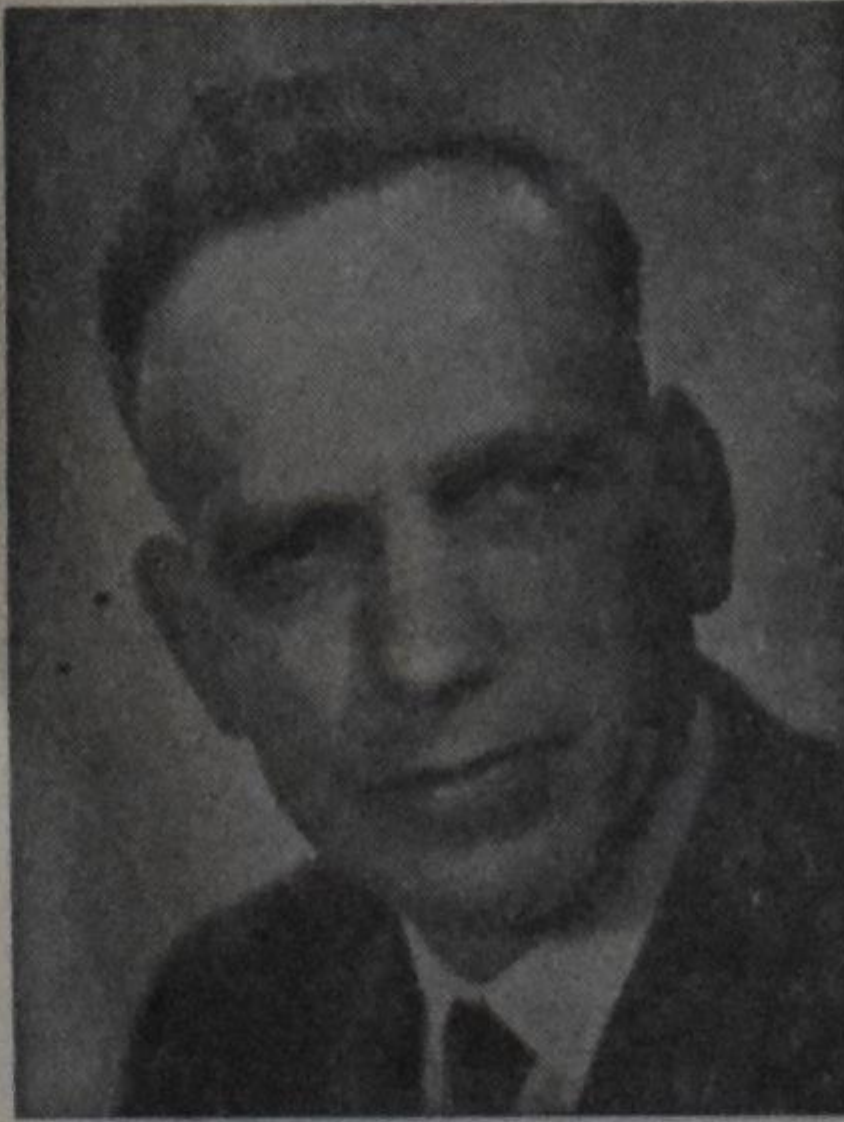
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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Feb. 21	Feb. 18	Feb. 16 noon
Feb. 28	Feb. 25	Feb. 23 noon
Mar. 6	Mar. 3	Mar. 1 noon
Mar. 13	Mar. 10	Mar. 8 noon

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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The author, who is a Wycliffe Bible Translator, writes about her work among the Mazatec Indians in Mexico.

YOU! JONAH! by Thomas John Carlisle.
This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.
A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament.

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop.
The author uses a *Screwdriver Letters* technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the problem.

THE WEIGHT OF THE GLORY, by C. S. Lewis.
Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

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Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.
A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.
Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

BUT NOT FORSAKEN, by Helen Good Brenneman.
An unforgettable story of Mennonite refugees, who fled from the Russian Ukraine to the West. Based on facts.

THE LIFE AND DIARY OF DAVID BRAINERD, by Jonathan Edwards.
The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.
The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.
The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & THE FLASHLIGHT, by Jean G. Fisher. These are two great stories for children which are given together as a premium for ONE subscription.

We have also a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Daf.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

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HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jac v. d. Steen.

GROOT ALARM, door C. Baardman.

SLOEBERKE SLOB, door W. Laatsman.